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THE
SCRIPTURE TYPES.

A
COURSE OF LECTURES,

BY
JOSEPH SAMUEL C. F. FREY,

AUTHOR OF A "HEBREW AND ENGLISH DICTIONARY," "JOSEPH AND
BENJAMIN," "JUDAH AND ISRAEL," ETC., ETC,

"A SHADOW OF GOOD THINGS TO COME."—*Hebrews x. 1.*

Revised by the Committee of Publication.

IN TWO VOLUMES.

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RECOMMENDATIONS AND REVIEWS

Received since the publication of the first volume.

From the Rev. Wm. Parkinson.

REV. AND DEAR SIR—Accept my sincere thanks for the present of the first volume of your excellent Lectures on the Types. Informed that, before your conversion to the Christian faith, you had officiated as a *Rabbi*, and knowing that you have published a well received lexicon and grammar of the Hebrew language, I am not surprised that in your various publications, especially in your *Joseph and Benjamin*, you have evinced a critical knowledge of the Hebrew, as well as of other languages. Nevertheless, as I have thought much and written some on the same subject, it will not seem strange to you, or to any intelligent reader, that we have not always thought exactly alike. Hoping, however, that your lectures, like all your other books, may have a ready sale, that the fruits of your labour may afford a comfortable support to yourself and family, I conclude,

Yours in the Gospel relation.

REV. J. S. C. F. FREY.

No. 250 Bleecker street.

New York, April 2, 1841.

From the Rev. Wm. H. Van Doren.

REV. AND DEAR SIR—Since the Old Testament is a casket of the richest material, there is needed a Key to unlock the gems and jewels inclosed. This Key is found in your Lectures on the Types; I trust they will soon be found in every family that desires to understand what they read.

Williamsburgh, April 6, 1841.

"I very cordially unite in the above recommendation."

J. McELROY, D.D.

From the Baptist Advocate.

This is one of those intrinsically excellent works, that makes its appearance without noise or parade, but endures the closest inspection, and will sustain the wear and tear of time itself. Its peculiar merit consists in the information which it conveys. We are forcibly struck, when perusing it, with the fact, that what to an ordinary reader of the Bible is mere matter of dry detail, is to one intelligent in the nature of the Hebrew typical observances, rich with instruction and replete with vivid imagery. The style of the book before us is adapted to the nature of the subject. Not destitute of figures, it never makes of them an ostentatious display, but is simple, perspicuous, and sometimes sententious. Although mostly confined to the communication of direct instruction, the author at times briefly, but forcibly, expatiates upon the sentiment naturally developing itself from the sign or emblem which he is explaining. A deep-toned piety breathes through the observations founded on such occasions, so that the book, besides being eminently instructive, may be regarded as highly practical in its tendency.

The first volume only has appeared: the second is expected soon from the press.

From the Christian Intelligencer.

This book, entitled "A COURSE OF LECTURES ON THE SCRIPTURE TYPES," Vol. I. is from the prolific pen of our good old friend and aged servant of Christ, the Rev. Joseph Samuel C. F. Frey. I had an opportunity of speaking—and not untruly—in terms of high commendation of his former works, particularly of his "Joseph and Benjamin" and his "Judah and Israel," especially the former.

This new work, on the Scripture Types, I am inclined to believe, will be found by the careful student to be one of the best books on this important Biblical subject in the English language. For Mr. Frey has had the advantage of consulting those Christian writers who have gone before him, on this subject; and he brings into the field of discussion, the additional advantage of having been educated for a Jewish Rabbi, and of having actually sustained that office. Hence, from one who has combined Christian and Jewish information on these topics, we expect much. And I am persuaded that neither the private Christian nor the well read theologian will be disappointed in this expectation. Both classes of these readers will meet with novel and substantial information. I have examined this first volume with interest and pleasure. I have been particularly pleased with the manner in which it commends itself to the pious Christian—I allude to its practical and unaffected devotional spirit which breathes throughout the book.

The style of Mr. Frey is of the *old Belles Lettres school*. It is without ornaments; but it is like the famous walking cane of the old Roman Brutus. If it be unpolished horn on the outside, it is all solid massive gold within.

I would recommend this work to the people of our Church, who prefer instruction to declamation; and who love plain, solid, instructive, and devotional reading, to the airy, romantic, and novel theology of our day. The second volume will be published soon.

W. C. BROWNLEE, of New York.

From the New York Times and Evening Star.

The venerable author of this work has been known to the Christian world for about forty years in England and America, as one of the most popular preachers of the age. We have often listened to him, and always with interest. There is a freshness in his pulpit efforts which strikes us as peculiar; and now, at seventy years of age, his powers are by no means abated. He has just brought out a publication of deep interest to the religious part of the community, and we know of no one whose acquirements and talents better fitted him for the task; a Jew by birth, a Rabbi by education, a Christian by conversion, and a preacher of the gospel with long experience, he was the very man to open to us Moses and the prophets. We heartily recommend this work to the pious of all persuasions, and especially as we see nothing Sectarian in its pages, and find it warmly recommended by our principal clergy of various denominations. To Sabbath Schools and Bible classes, the book will be invaluable.

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LECTURES
ON THE
SCRIPTURE TYPES.

LECTURE XXII.
MELCHIZEDEK.

“AND the King of Sodom went out to meet Abram (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the king’s dale. And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” Gen. 14: 17–20.

From this brief account it appears that Melchizedek was a king, whose residence or capital was Salem, (probably the same as Jerusalem; Ps. 76: 2,) that he was preserved from the general idolatry and wickedness of the country, a pious and devout worshipper of the true God, who, to recommend the religion he professed, himself presided in its solemn rites and offices as the priest of the most high God. And when Abraham returned from the conquest he had obtained over the four confederate kings, Melchizedek was among those who went out to meet him.

Had we no other account of Melchizedek than that

in the text, furnished by Moses the inspired historian, we should not have made him the subject of a particular lecture. But the character of Melchizedek, like "the path of the just, is as the shining light, that shineth more and more unto the perfect day." Prov. 4 : 18. David as a prophet assures us that this Melchizedek was a type of the Messiah, saying : "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Ps. 110 : 4. And the Apostle in the Epistle to the Hebrews, proving the superiority of Jesus Christ over Aaron and all his successors, refers in three chapters to the history of Melchizedek, and assures us that he was a type made like unto the Son of God. The following verses are peculiarly interesting and important : "For this Melchizedek king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him ; to whom also Abraham gave a tenth part of all : first being by interpretation, king of righteousness, and after that also king of Salem, which is, king of peace. Without father, without mother, without descent, having neither beginning of days nor end of life ; but made like unto the Son of God, abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham : but he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes, but there he *receiveth them*, of whom it is wit-

nessed that he liveth. And as I may so say, Levi also, who receives tithes, payed tithes in Abraham. For he was yet in the loins of his father when Melchizedek met him." Heb. 7: 1-10.

In these words the inspired apostle leads us to contemplate the Messiah as the antitype of Melchizedek, both in what the Holy Ghost has revealed by Moses and in what he has been pleased to conceal.

We propose, therefore, to consider Melchizedek, as a type of Christ,

First, in what Moses has revealed concerning him. And here we shall notice the mystery of his person, and the union of his offices.

I. The mystery of Melchizedek's person.

Moses, the inspired historian, who has given us an account of a connected line of the patriarchs from Adam down to the twelve sons of Jacob, of their genealogy, the time of their birth and of their death, all on a sudden introduces to our notice Melchizedek, without mentioning his pedigree, his birth, or his death; nothing is said of any predecessors to his offices as king and priest, or of any successors to whom he resigned them. This certainly was not without reason or design. It was the special will of God that these circumstances should be concealed, that he might be a more eminent and striking type of the Messiah, as will be shown hereafter, of whom it may well be said, "who shall declare his generation?" In vain therefore is it asked, "Who was Melchizedek?" We may just as well expect to find out Moses's sepulchre, which no man has known to this day, as to find out who Melchizedek was. Our best answer is like that of the angel to Manoah: "Why askest thou for my name, seeing it is secret?"

Many, indeed, have been the conjectures, but no light

has been thrown on the subject. Some suppose it was an angel, who appeared unto Abraham; but Melchizedek is said to be a priest, and “every priest is taken from among men.” Heb. 5 : 1. Others say it was the Holy Ghost; but the Holy Ghost is nowhere said to have appeared in human shape, nor to have conversed with any one, as this Melchizedek has appeared unto Abraham and conversed with him. Nor can any reason be assigned why the Holy Ghost should be called a king and a priest. Because it is said that Melchizedek was greater than Abraham, therefore others have supposed that it was Shem, the eldest son of Noah, who was still living, an aged saint, while Abraham was yet in his youth; superior therefore to him in age and possibly in sanctity. But why should he change his name? Nor have we any account of his settling in Canaan, which belonged to Ham. Besides, the apostle mentions it as a remarkable circumstance, that we have no account of Melchizedek’s genealogy, of the names of his parents, of the time of his birth, or the period of his death; but all this is known of Shem.

Many pious and learned men have confidently asserted that it was the Son of God himself. Now it is true, that the eternal Son of God has appeared frequently under the Old Testament as the Angel Jehovah, but this Melchizedek is said “to be made *like* unto the Son of God,” and therefore it could not have been the Son of God himself; for how could he be a type of himself? It has been justly observed: “that when the apostle plainly speaks of him as ‘a man, like unto the Son of God,’ and *lays so great a stress on the parallel*, it seems scarcely allowable to say, that the inspired writer spoke of him as a man (contrary to his own better knowledge) in conformity with the received opinion of the Jews. It ap-

pears safer to acquiesce in what the apostle has said, (especially in such a place as this, where he builds so much of his argument upon his own statement,) than to correct him, and teach him what he should have said."

The more generally received opinion, therefore, is, that Melchizedek was a real man, and actually a king who reigned in Salem, (supposed to be Jerusalem,) and kept up true religion and officiated as a priest to the most high God. This is the sentiment of Trapp, Poole, Patrick, Dr. Owen, Gill, Scott, Fuller, Booth, A. Clarke, and Benson.

The reason why Moses, the historian, was withheld from giving an account of Melchizedek's pedigree was, that he might be so much the more a striking type of the Messiah, whose descent is so mysterious. Both his divine and human natures are infinitely above our comprehension. With respect to the former we may well say, "Who by searching can find out God?" and respecting his human nature, it was foretold to be mysterious, and different from all others. The prophet Jeremiah said: "The Lord hath created a new thing in the earth, a woman shall compass a man." Jer. 31 : 22. Isaiah declared : "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7 : 14. And in the fulness of time the angel said unto Mary : "Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore, also, that holy thing which shall be born of thee, shall be called the Son of God." Luke 1 : 30, 31, 34, 35.

We proceed now to consider Melchizedek as a type, II. In the union of his offices as king and priest.

1. Melchizedek was a type of the nature and excellency of the Messiah's kingdom. That Messiah was to be a king, was taught in the Old Testament by many types and predictions. In our Lord's time the Jews expected the promised Christ to be a king; and still they pray daily for his coming as king Messiah, the son of David. (See the kingly office of Messiah in "Joseph and Benjamin," Vol. II.)

But we hail the blessed Jesus as our king; who, besides his *divine* right over all things, has a mediatorial kingdom. "He is head over all things to the church." Eph. 1: 22. Those who are brought under the influence of his grace, are made his willing and obedient subjects. They acknowledge his sovereign right over them, submit to his precepts, yield themselves to his will, and depend on his power and faithfulness for defence and safety.

The excellency of this kingdom has been described by different prophets. Isaiah, speaking of the birth of the Messiah, says: "his name shall be called—the Prince of Peace; of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform it." Isa. 9: 6, 7. Again he says: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32: 1. David thus prophesied of the Messiah, who is greater than Solomon: "He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. In his days

shall the righteous flourish ; and abundance of peace so long as the moon endureth." Ps. 72 : 2, 3, 7. Jeremiah declares : " Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our Righteousness." Jer. 23 : 5, 6. Zechariah also testifies, saying : " Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold, thy king cometh unto thee ; he is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off : and he shall speak peace unto the heathen ; and his dominion shall be from sea even to sea, and from the river even unto the ends of the earth." Zech. 9 : 9, 10. The angel also, who announced the conception and birth of the Messiah, said : " He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke 1 : 32, 33.

The glory of Messiah's kingdom thus predicted is also strikingly typified in the very signification of the name Melchizedek and the name of the place of his government, and is fulfilled in a very remarkable manner in our blessed Redeemer's reign, who is truly " king of righteousness and king of peace."

1. He is king of righteousness. He possesses the perfection of holiness without the least pollution or defect in his nature ; and in the execution of his office he

acts consistently with himself; "judging his people righteously." The laws which he has enacted are "holy, just, and good," and the administration of his government, in all its branches, is according to truth and equity. He is also "king of righteousness," because the very end of his government is, that he may make all his subjects like himself. They are renewed after his image, and rendered conformable to his will; and by the power of his Spirit, as well as through the merit of his blood, they shall finally be presented to himself without having "spot, or wrinkle, or any such thing."

The extent of Christ's kingdom is not over one city only, but over the whole world. "His kingdom ruleth over all." The utmost ends of the earth are promised to him for his possession, and in due time he shall reign from the rising of the sun to the going down of the same.

2. Melchizedek was also "king of Salem," which signifies "king of peace," and the Messiah was promised as the "Prince of Peace," and well does this amiable name suit our adorable Saviour; whose peaceable dispositions led him to pray for his very murderers. Peace is the grand blessing he died to purchase, and lives to confer; he reconciles the offended Deity, and makes peace for us by the blood of his cross; and he brings peace into the wounded conscience, and calms the tempests which were wont to agitate the soul. O glorious peace, of which righteousness is the foundation, and joy in the Holy Ghost the inseparable attendant! In and through Christ Jesus, Jehovah lays aside the vindictive wrath, and becomes our loving Father; angels become ministering spirits, the inferior creatures are turned into faithful friends and allies; Jews and Gentiles, forgetting their former enmity, join in the

most cordial friendship; and conscience, no more an accuser, whispers peace in the gentlest accents. Though in the world we shall have tribulation, yet in the Lord Jesus Christ we have peace; and he will bring his people at last to the heavenly Jerusalem, the land where their peace shall never be disturbed. We proceed to consider Melchizedek as a type of Christ,

2. In his priestly office.

It is not intended to notice in this place either the character of the priests or the nature of the priesthood, both subjects having been discussed in former lectures. Our object, simply, is to notice the particular circumstances connected with Melchizedek's priestly office, and show,

Secondly, the superiority of the Messiah over Aaron and all his successors. After the appointment of the tribe of Levi to the priesthood, the offices of king and priest were never united. Hence King Uzziah, by snatching at the censer, lost the sceptre, and was a leper all his life; but the Messiah, like Melchizedek, was to be a priest upon his throne.

Melchizedek was the only type of the person of the Messiah. Others were types of his character, offices, sufferings and death, resurrection and ascension, but none besides Melchizedek was ever a type of the mysterious person, Christ. The apostle in the Epistle to the Hebrews, in the words we have already quoted at the beginning of this lecture, and in other parts of the same epistle, has fully shown that Melchizedek was not a type of the Messiah in general, but that he was particularly designed to show the superiority of Christ, as a priest, over Aaron and all his successors. This he proves from what was concealed in the history of Melchizedek and from his interview with Abraham.

1. Melchizedek is as great a type of the Messiah in what is concealed in his history, as in what is revealed. In vain we ask for his genealogy, his birth, his death, or the ceremonies of his consecration, for these are buried in darkness ; the Holy Ghost intending to signify that Jesus Christ is really and truly what this mysterious priest is in his history. Jesus Christ is without father as he was man ; without mother as he is God ; without descent as it respects his priestly office, for none of the tribe of Judah served at the altar. Christ, like Melchizedek, did not derive his priesthood from any other, but was made a priest of the most high God by a particular appointment. It was without beginning and without end, set up from everlasting ; and all the priests under the Old Testament were after him, the true pattern ; even in death, his humiliation was a part of the meritorious sacrifice ; and he ever liveth in the most holy place, heaven itself, to make intercession for us.

Jesus our high priest, after the order of Melchizedek, was possessed of immortal life, and called of God, without external ceremonies, to his high office. Himself was the sacrifice, himself was the altar, himself was the tabernacle and temple, and himself was the priest ; assisted by none, nor succeeded by any one.

And since the Messiah was not to be a priest after the order of Aaron, but after the order of Melchizedek ; and since he was of the tribe of Judah and not of the tribe of Levi, it was evident, that at the coming of the Messiah there would be of necessity a change in the priesthood, the life and soul of the Mosaic dispensation ; and since that dispensation is now abrogated, it follows that Messiah must have come long ago.*

* On this important subject see my book on the "Messiahship of Christ."

We now proceed to notice

2. Melchizedek's interview with Abraham.

Moses has informed us that Melchizedek met Abraham on his return from the slaughter of the kings, and brought forth bread and wine to refresh him and his young men, and he also blessed him and received tithe from Abraham. To these circumstances the apostle calls our attention, that we should perceive the greatness of Melchizedek as a priest in his blessing Abraham, the father of the faithful, who had received the promises, and in receiving tithe from him, and through him, from the whole tribe of Levi also, including Aaron and all his successors, inasmuch as they descended from Abraham. For it is self-evident that the greater blesses the lesser; and the lesser offers presents to the greater; but Melchizedek blessed Abraham and received tithe from him, therefore, Melchizedek is greater than Abraham and the whole tribe of Levi; but if Melchizedek, who was but a type of the Messiah, "made like unto the Son of God," was thus great, how much greater must the Messiah, the antitype, be! Oh how delightful the subject! But my limits do not allow me to dwell any longer on it. I proceed to consider the typical signification of these circumstances. It was the custom to meet a returning army with some refreshments. Judges 8: 5-7, 13-16. 2 Samuel 17: 27-29.

[1.] As an act of regal power and munificence, Melchizedek brought forth bread and wine for the refreshment of Abraham and his "trained men;" in like manner does the Lord Jesus, as king of his church, take care to support, relieve, and refresh all the spiritual children of Abraham, in all their duties, and in the whole course of their obedience. Abraham in his battle and victory may be considered as an emblem of all be-

lievers, in their warfare and conflicts with their spiritual enemies. Those that apply to Christ as a priest will find that he is a king also, ready and powerful to refresh, strengthen, and make them more than conquerors. And thrice happy they who shall thus conquer, for "they shall eat of the hidden manna," and the Lamb in the midst of the throne shall feed them. Rev. 2 : 17.

"The bread and wine," says J. Edwards, "signified the same blessings of the covenant of grace that the bread and wine do in the Lord's supper. And Melchizedek, coming to meet Abraham with such a seal of the covenant of grace, on the occasion of this victory, evinces that it was a pledge of God's fulfilment of the same covenant."

2. Melchizedek also "blessed Abraham," and to Abraham the promise was made that in his seed, "which seed is Christ," shall all the families of the earth be blessed. David also prophesied that "man should be blessed in him;" and the apostle, addressing the multitude, says: "unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3 : 26. Jesus Christ, the high priest of our profession, blesses not one nation as the Jewish high priest did; but as Melchizedek blessed Abraham the father of the faithful, so does Jesus Christ bless all the spiritual seed of Abraham, with all spiritual blessings in heavenly places. Both Melchizedek and the Levitical priests could only implore blessing, but Jesus Christ has them to bestow, having purchased them with his own blood; and "him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5 : 31.

“In him the tribes of Adam boast
More blessings than their father lost.”

3. From the tithe Abraham gave to Melchizedek, it should seem he regarded in him something more than the piety of the man, or the power of the prince; he confessed the minister of religion and revered the authority of God in the person of his servant. And surely it is not too much for the sons of Abraham to consecrate to the true Melchizedek the tenth part of our goods as well as the seventh part of our time. “He gave himself for us.” Surely nothing can be too great or too good to be consecrated to him, as a proof of our love and gratitude, who, “though he was rich, yet for our sakes became poor, that we through his poverty might be rich.” 2 Cor. 8 : 9.

“He sunk beneath our heavy woes,
To raise us to his throne :
There’s not a gift his hand bestows,
But cost his heart a groan.”

We close our subject by a few observations. From what has been advanced we may notice,

1. The high honour the Redeemer confers on believers. We have before mentioned that none had the honour of uniting the offices of king and priest except Melchizedek and his antitype, the Messiah; and that God himself avenged the insult of King Uzziah who attempted to officiate at the altar. But Jesus Christ hath loved and honoured his people and makes them “kings and priests unto God.” Rev. 1 : 5, 6. They are anointed with the unction of the Holy One; as kings, they control their spiritual enemies, bring their lusts into subjection, resist the devil and he fleeth from them with trepidation, as from a victorious prince; and

as priests, they have access within the vail at all times, and offer unto God continually spiritual and acceptable sacrifices of prayer and of praise.

②. Our subject directs us where and how to obtain the best of blessings. Melchizedek blessed Abraham, but Christ is far superior. Melchizedek could only refresh with the bread that perishes, but Jesus Christ hath given himself to be the food of his people. His flesh is meat indeed, and his blood is drink indeed ; he is the true manna that came down from heaven, and whosoever eateth thereof shall never die. Melchizedek could only implore blessings from God ; but Jesus Christ hath them in his own power to confer on whom he pleases. The royal Psalmist, speaking of the ascension of the Messiah, said : “ thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.” Ps. 68 : 18. This prediction the apostle applied to Jesus Christ. Eph. 4 : 8. And Peter the apostle, addressing the Jews, says : “ the God of our fathers raised up Jesus, whom ye slew and hanged on a tree : him hath God exalted with his right hand, to be a Prince and a Saviour, to give repentance unto Israel, and forgiveness of sins.” Acts 5 : 31. And again he says : “ unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquity.” Acts 3 : 26.

Let us therefore apply to him for every needful blessing, and not be straitened in ourselves. The believer, when reading the many great and precious promises, under a deep sense of his unworthiness, is ready to say, with the poor man on whom Alexander bestowed a great and valuable present, “ It is too much for me to receive ;” but the monarch replied, “ It is not too much for me to bestow.” Though we are unworthy, yet God

hath said: "open thy mouth wide and I will fill it." Ps. 81: 10. Hence the apostle prays for the Ephesians that they "might be filled with all the fulness of God." Eph 3: 19.

Art thou, dear reader, wearied with the drudgery of sin, and earnestly desirous to be delivered? Jesus Christ is a king. Go to him, and he will make you free indeed and of a truth. Renounce every other lord and master who hath had dominion over you, and enlist under the banner of this "king of righteousness," this "king of peace." Say unto him: O Lord, come and set up thy throne within me, subdue my rebellious heart to thyself, make me to walk at liberty in the way of thy commandments, and bring into captivity every thought to the obedience which thou hast enjoined.

Are any trembling under the apprehension of divine wrath? Remember Jesus is a "priest upon his throne." Commit your cause to him, for "he is the repairer of the breach" between God and your soul; he will appease the terrors of your conscience, and give you the knowledge of salvation by the remission of your sins; and then you will be able to add your testimony to that of the primitive believers; "being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5: 1.

3.) From the fact that Abraham gave tithe unto Melchizedek the apostle derives a most convincing proof, that Melchizedek was both a greater man than Abraham, and a greater priest than Aaron; but Jesus Christ is far greater than Melchizedek, for he was only a type, only "made like unto the Son of God." What acknowledgment of reverence, dependence, and gratitude have we rendered unto him? To him we owe our all: What returns have we made? Let us then "honour

Is 5

him with our substance and with the first-fruits of all our increase." Prov. 3 : 19. "Let us present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12 : 1. "Whether we eat or drink, or whatsoever we do, do all to the glory of God." 1 Cor. 10 : 31.

4. Lastly. All ye that love the Lord, pray that the peaceful kingdom of Christ may be speedily extended far and wide, to bring on the long wished-for period when the nations shall learn war no more : and may the peace of God rule our hearts through these tumultuous scenes of life, till he shall bring us at last to those calm regions of joy and felicity, where peace extends her dove-like wings for ever and ever Amen

1. King of Salem, bless my soul !
Make a wounded sinner whole !
King of righteousness and peace,
Let not thy sweet visits cease.
2. Come ! refresh this soul of mine
With thy sacred bread and wine !
All thy love to me unfold,
Half of which cannot be told.
3. Hail, Melchizedek divine !
'Thou great high priest shalt be mine !
All my powers before thee fall—
Take not tithe, but take them all.

LECTURE XXIII.

THE MANNA.

PART I.

“AND the Lord spake unto Moses, saying : I have heard the murmurings of the children of Israel ; speak unto them, saying ; At even ye shall eat flesh, and in the morning ye shall be filled with bread ; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp ; and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar-frost, on the ground. And when the children of Israel saw it, they said one to another : It is manna : for they wist not what it was. And Moses said unto them, ‘This is the bread which the Lord hath given you to eat.’” Exod. 16 : 11–15.

‘That the manna was a type of Jesus Christ he himself has declared, in his conversation with the Jews recorded in the sixth chapter of St. John’s gospel ; where he draws a parallel between the bread which Moses gave to the Israelites and himself, the true bread that came down from heaven ; and shows that as the manna supported the natural life of the Israelites for a time, so he would give spiritual life to the spiritual Israel. “Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. ‘Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread

of God is he which cometh down from heaven, and giveth life unto the world—I am that bread of life. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever : and the bread that I will give, is my flesh, which I will give for the life of the world.” John 6 : 31–33, 48, 51.

Hence the apostle calls the manna “ spiritual meat.” 1 Cor. 10 : 3. Not that it was spiritual in its nature, for it was the food of the body, but because it had a spiritual and typical signification. Indeed the ancient Jews always considered the manna a type of the Messiah ; for they say : “ as the first Redeemer caused the manna to descend, so also the latter Redeemer will make the manna to descend ; as it is written, and there shall be an handful of corn in the earth.” Ps. 72 : 16.—*Medresh Koheleth*, fol. 86, col. 4. Again they say : “ The last Redeemer shall be revealed to them. And whither will he lead them ? some say, to the wilderness of Judea, others, to the wilderness of Sihon and Og ; and he will cause the manna to descend to them.”—*Med. Shir Hashshirim*, fol. 16, col. 4.

We propose to give, first, an historical account of the manna, and then show its typical signification.

I. Let us consider the historical account of the manna.

1. The occasion which gave rise to the manna is mentioned in our text. Just one month after the children of Israel had left Egypt, when the provisions which they had brought with them were spent, they feared that they should perish, having forgotten the hand that had dried up the Red Sea, and they murmured and said : “ Can God furnish a table in the wilderness ?” But he gave them bread from heaven. What a display of divine mercy ! Had he dealt with them after their de-

serts, fire would have come down from heaven instead of food ; “ but as the mother silences the fretful, angry child, by giving it, not the rod, but the breast, so did his gentleness indulge them.”

2. The origin and signification of the name, manna. The surprise of the Israelites, when they first saw it, gave rise to the name, as it is written : “ for when they saw it they said one to another, *Man Na*, (what is this ?) for they wist not what it was.” Exod. 16 : 15. “ And the house of Israel called the name thereof Manna.” Ver. 31. Some derive the name from *Manah*, he prepared, appointed, determined. Others make it a compound of *Man*, a portion ; and *Hoo*, He, i. e., God ; a portion or food from God. “ ‘This is that bread which came down from heaven.’ ” Ver. 58.

3. The nature of the manna. That it was not a natural production, but was prepared in a miraculous manner, will appear from the following considerations : 1. Had it been natural, it is more than probable the Israelites would have been acquainted with it, but “ they knew not what it was ” 2. It would not have been found at all times in the year, but this fell every day, and that for forty years together. 3. None fell on the Sabbath, and double on the preceding day. 4. It was found daily in sufficient quantity to supply not less than two million persons.* 5. If it was kept till the next day, it spoiled, yet the portion kept over for the Sabbath continued sound, and the pot of manna laid up in the tabernacle was preserved for more than forty years. 6. It fell in all places wherever the Israelites encamped, but was not known among the neighbouring nations ; at

* It has been calculated that the Israelites consumed 94,466 bushels of manna every day ; and in 40 years 1,349,203,600 bushels

least not used for their food ; much less for their daily food. 7. As soon as they had passed over Jordan, and had natural food, the manna ceased.

Hence the manna is everywhere ascribed to God as its immediate giver, and described as a singular privilege which he bestowed on his chosen people. Exod. 16 : 4, 8, 16. Deut. 8 : 3, 16. Neh. 9 : 15, 20, 21. John 6 : 32. In the Psalms it is thus spoken of : " Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." Ps. 78 : 23-25. It is called " the corn of heaven." The heavens usually by their showers contribute to the earth's producing corn ; but now, when God so commanded them, they showered down corn themselves. It is also called " angels' food ;" such as angels, if they had occasion for food, would eat and be thankful to receive ; or rather such as was given by the ministry of angels, and (as the *Chaldee* reads it) such as descended from the dwelling of angels.

4. The size, the colour, and taste of the manna Moses has described thus : " And the manna was as coriander-seed, and the colour thereof as the colour of bdellium. And the people went about, and gathered it. and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it ; and the taste of it was as the taste of fresh oil." Numb. 11 : 7-9. It fell during the night, after the dew, and upon the bed of dew there was a bed of manna. The sun dissolved it. Sheltered from its rays, it became hardened and fit for grinding and making into cakes. The taste resembled that of cakes mixed up with a small quantity of honey ; it had also the flavour of sweet oil, which was in great request

and use among the Israelites. It was a very pleasant substitute for bread, wholesome and nourishing.

5. The time of receiving the manna. Soon after they had entered the wilderness, and their provision brought from Egypt had been consumed, instead of cucumbers, garlic, onions, and every servile food, the Lord gave them the bread of heaven and dainties of angels. The favour of heaven supplied them with what the barrenness of the soil denied ; and when they were destitute of ordinary bread, produced from the earth, they were satisfied with bread which came down from heaven. Thus the Lord provides for his own people in due season, and where ordinary means fail he employs extraordinary ; while a famine raged in all places the rapacious ravens carry a daily portion to Elijah the prophet. 1 Kings 17 : 6. Truly believers may go everywhere with safety, when God leads the way, even through "the wilderness in a land not sown." Jer. 2 : 2. "The young lions do lack and suffer hunger ; but they that seek Jehovah shall not want any good thing." Ps. 34 : 10.

The manna was rained every day, except on the Sabbath, when none was to be seen on the ground ; but a double portion was to be gathered the day before for the supply of the following. Thus the goodness of God is new every day, neither will the observance of his commands, especially that of the Sabbath, prove detrimental to any. The Sabbath is not to be employed in caring so much for the body as for the soul.

The manna fell for forty years, till the Israelites came into Canaan, where they could eat of the fruit of the land ; where ordinary means can be had we are not to desire or expect extraordinary. If a man neglects the means of subsistence, he is not trusting Providence,

but tempting it. Then, and then only, is faith warranted to expect relief from a miracle, when means have been tried without effect, or when we are in such a situation that no means can be used with a probability of success. Jehovah performs the wonders of his power and goodness neither to supersede the exertions of the indolent nor to gratify the fancies of the curious. Hence the Lord Jesus Christ never refused to perform a miraculous cure, but he refused to show the Jews a sign from heaven merely to indulge their curiosity.

6. The duties to be observed with respect to the manna. 1. It was to be gathered before sunrise. Sloth is hateful to God ; man was not suffered to be idle even in paradise. 2. They were to gather it by a certain measure, an omer for each person. There are some seeming difficulties to be removed. The command was to gather an omer for each individual ; and yet it is said, " according to their eating," or according to their wants ; now as an omer is about three pounds of bread, sufficient for any grown person, and as there would be naturally, in each tent, several women and children, who would not require as much food as an adult male, and consequently although there would be in most families a good deal more than was wanted, yet it is said, " he that had gathered much had nothing over, and he that gathered little had no lack " Besides it is said, " some gathered more and some less," which would have been disobedience to the command of " gathering an omer for each," yet we do not find that they were reproved for it.

The proper solution, however, may be that they gathered the manna without respect to measure or number of individuals in each family, some gathering more and some less, and brought it into the tent and made one

heap of it, and then measured an omer for each person, and if any remained it was for the supply of him who had need of it; or if they were deficient they solicited a supply from those that had to dispose of some. Thus there was an equality; he that had gathered much had nothing over, and he that had gathered little had no lack, because both was cast into one heap. Hence the apostle uses this as an argument to induce the Corinthians to use liberality toward the poor saints at Jerusalem. "For I mean not that other men be eased, and you burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality; as it is written, he that had gathered much had nothing over, and he that had gathered little had no lack." 2 Cor. 8: 13-15. "As if he had said, as formerly it was the will of God, that, among the Israelites, they who had gathered much manna, should supply the wants of those who had gathered less, that there might be an equality; so among Christians, it is but just that those who, by the bounty of God, are possessed of an affluence of good things, should supply the wants of those for whom a more scanty provision is made."—*Witsius*.

3. They were not to reserve any for the morrow. That which they did not eat might either be burned in the fire, or buried in the earth, or given to the cattle, or destroyed in some other way. God by this method was pleased to try their obedience, Ex. 16: 4, and to exercise their diligence every day, and teach them contentment, and to inculcate faith and trust upon him, that depending alone on his providence they might wholly commit to him the care of to-morrow. Matt. 6: 25, 31.

4. The day before the Sabbath they were to gather a

double measure. Hereby God showed that he will "add other things" to those that seek his kingdom and righteousness; and that it would prove no injury to any, if laying aside the care of the body when they at stated times laid themselves out for God; as also that during the six days of this life we are to gather those things which may be of service on the Sabbath, for on the seventh day, (or after this life,) there will be no longer time for working. Eccl. 9 : 10. The Sabbath is made for man, to make him wise, good, and happy; and in this God is glorified.

5. An omer of manna was to be laid up in a golden pot, and retained in or near the ark as a perpetual memorial. God will not have the memory of so great a miracle die away among the Israelites, therefore he not only took care to have these prodigies recorded, but the remains of the miracle, great beyond all exception, and adapted to strike every one with amazement, to survive. That which was kept in disobedience to his command until the morrow became corrupted and offensive, but that which was preserved for the Sabbath and in the golden pot did not corrupt. Thus the path of duty is the path of safety. All that we have and are is in the power of God, and he can destroy it, and none can preserve, or he will preserve and none shall be able to destroy it. Oh seek to please the Lord, and you need fear no evil. We consider,

6. Lastly, the sins which Israel committed in gathering the manna. 1. Some preserved it until the morrow in opposition to the command of God, and it bred worms and putrefied. Exod. 16 : 20. Whatever is unjustly and covetously reserved, contrary to the command of God, is an abomination in his sight and breeds worms, or various kinds of evils, as among others the worm of

a guilty conscience. "And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" 1 Sam. 15: 14.

2. Others went out on the Sabbath and sought for it, but found none. God justly frustrates the desires of those, and renders their labours abortive who undertake any thing contrary to his command. Nor have such any reason to expect the divine blessing on their labours, who on the day of the Lord's rest are employed in things that regard their own subsistence, while they omit the worship of God. Isa. 58: 13, 14. 3. They loathed and disdained the manna, though it was the sweetest and most wholesome of all food; especially in comparison of the cucumbers, the melons, the leeks, the onions, and the garlic. Numb. 11: 5, 6. Thus men usually prefer the carnal refuse of this world, to the treasures of heaven; the husks of the earth to the dainties of angels. Nothing on this earth is so delightful, but that at one time or other it begets a loathing; even the most exalted gifts of God, natural as well as spiritual, on account of the perverseness of our minds, through custom, lose their value in our esteem; nature is satisfied with but little, but imagination increases our wants, magnifies our troubles and undervalues our blessings. We proceed to point out,

II. The typical signification of the manna.

"The manna," says the pious Mr. Scott, "was a type of Christ, provided by God, and given to sinners, who must otherwise have inevitably perished; who were altogether undeserving of such a gift, and prone to despise and undervalue it. The careless multitude understood not what this heavenly manna was, or what use to make of it till instructed that it was the bread which the Lord had given them. The true Christian, having

an appetite for this heavenly provision, seeks it diligently and early, day by day ; labours for it, though it is the gift of God, and feeds upon it in his heart, by faith with thanksgivings, by which his soul acquires health and vigour, and he becomes strong to labour and to fight with his enemies."

1. When Israel sins, the Lord reproves,
And fills their hearts with dread,
Yet he forgives the men he loves,
And sends them heavenly bread.
2. He fed them with a liberal hand,
And made his treasures known ;
He gave the midnight clouds command
To pour provision down.
3. The manna, like a morning shower,
Lay thick around their feet ;
'The corn of heaven, so light, so pure,
As though 'twere angels' meat.
4. The manna came from lower skies,
But Jesus from above,
Where the fresh springs of pleasure rise,
And rivers flow with love.
5. The Jews, the fathers, died at last,
Who ate that heavenly bread ;
But these provisions which we taste
Can raise us from the dead.

LECTURE XXIV.

THE MANNA.

PART II.

BUT we must consider the subject more particularly.

1. As the manna was not the production of the earth, but food promised to the Israelites and formed by the divine power, and sent down from heaven; so Jesus Christ, the eternal Son of God, uncreated, always dwelling in the bosom of his heavenly Father, was fore-ordained by God, 1 Pet. 1 : 20, and promised to the fathers, by the prophets, at sundry times and in diverse manners; and, in the fulness of time, he assumed the human nature, being formed by the power of the Holy Ghost, and thus became "the gift of God," John 4 : 10, and the portion of his people. Jer. 10 : 16. Hence Jesus Christ frequently told the Jews that he had come down from heaven. Memorable are his words addressed to Nicodemus: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," John 3 : 13; and particularly his address to the multitude: "Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world—I am the living bread, which came down from heaven." John 6 : 32, 33, 51.

It is supposed, by some, that angels had been employed in preparing the manna; and we are sure that when God brought his first begotten into the world all

the angels of heaven worshipped him, and they were his constant attendants. With songs of praise they celebrated his birth ; when he had overcome the temptations of Satan they worshipped him ; when suffering in the garden of Gethsemane, they strengthened him ; they ministered unto him at his resurrection and accompanied him into heaven ; and will come with him to the judgment ; and in the mean time they minister unto them that shall be heirs of salvation.

2. The Israelites did not know the manna ; in like manner Jesus Christ is the unknown gift. "He came to his own, but his own received him not." John 1 : 11. Hence says the apostle : "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory, which none of the princes of this world knew ; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2 : 7, 8. And our blessed Saviour said to the woman of Samaria : "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him, and he would have given thee living water." John 4 : 10. And multitudes, alas ! still "make light of the gospel," because they know it not ; for

" His worth if all the nations knew,
Sure the whole earth would love him too."

3. The manna was given seasonably ; when all they had brought with them from Egypt was spent. Thus Jesus Christ becomes a seasonable Saviour to the sinner when he is brought to see his need of him. "They that be whole need not a physician, but they that are sick." Matt. 9 : 12. "He hath filled the hungry with good things, and the rich he hath sent empty away."

Luke 1 : 53. This is the blessed work of the Holy Spirit. "When he is come, he will reprove the world of sin, and of righteousness, and of judgment. He shall glorify me, for he shall receive of mine, and shall show it unto you." John 16 : 8, 14. It is the Spirit of God that causes us to feel our need of Christ ; he reveals the loveliness of his character, and the fitness of his work to our wants, and inclines us to cast our eternal interests on his almighty arm, and commit all to his hands.

4. The manna was a free gift. God gave it to the Jews at the very time when they had murmured and were more deserving of hell-fire than bread from heaven ; even so Jesus Christ is a free gift of God to the most unworthy. "He remembered us when in our low estate, for his mercy endureth for ever." Ps. 136 : 23. "Greater love hath no man than this, that a man lay down his life for his friends." John 15 : 13. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5 : 8. The poorest sinner may now obtain the richest blessings without money and without price. Isa. 55 : 1, 2.

5. The manna was common to all. Not as the delicious fruits of the earth, that are the portion of a few, but as the light and influences of heaven, that are common to all. Hence the commission is to preach the gospel to all, Mark 16 : 15, 16, without distinction of nations, to the Jews and Gentiles, to the Grecians and barbarians ; and without distinction of quality, to the honourable and the mean, the rich and the poor, the learned and ignorant ; all need it, and all are alike welcome. The manna, however, was given to the Jews only, but Christ, the bread of God, giveth life to the World. Hence the blessings of the gospel are styled a "common salvation." Jude ver. 3. All true believers

meet in Christ, the common head ; are actuated by one and the same Spirit ; are guided by one rule ; meet here at one throne of grace ; and hope shortly to meet in one common inheritance.

6. The manna was small in size, and had nothing to recommend it to the eye as food ; so is Jesus Christ to the carnal eye, which can see no beauty nor comeliness in him, but those that taste of the good word find it sweet and nourishing. David, dwelling in the land that flowed with milk and honey, and surrounded by all the dainties of royalty, gave the preference to the word of salvation, because it was sweeter to his taste than the honey or the honey-comb. Ps. 19 : 10. 119 : 103. And he zealously and affectionately invited others to partake of the same. " O taste and see that the Lord is good." Ps. 34 : 8.

7. Manna was the only food the Israelites had till they came into Canaan. In like manner Jesus Christ is the only Saviour. " Neither is there salvation in any other ; for there is no other name under heaven given among men whereby we must be saved." Act. 4 : 12. Hence the blessed Jesus himself has declared, " Verily, verily, I say unto you, Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." John 6 : 53. Jesus Christ is our food, our raiment, our medicine, the only source of strength to meet our enemies, the only guide through this wilderness, the only source of comfort and support under afflictions, and the only foundation for a hope of future happiness and glory. And he who lives by faith on this heavenly manna shall never die. John 6 : 61.

8. The manna before it was proper for food was prepared in mills, mortars, and pans, where it was ground, beaten, and baked ; and thus Jesus Christ, before he

could become the bread of life, must first himself suffer and die, that his flesh might be meat indeed. We observe but once more,

9. That when the Israelites came into Canaan, the manna ceased. In like manner, every thing which regards the state of believers, wandering in the wilderness of this world, consequently every healing grace, and every thing which flows to us from Christ as Mediator, and supposes any defect, shall cease, when all the Israel of God are brought safely into the heavenly Canaan. 1 Cor. 15 : 28. O, how surprising and glorious will that change be ! Now we walk by faith, then we shall walk by sight. Now we are saved by hope, then hope will rest in fruition. Love will continue for ever, but pity and mercy can have no object nor exercise there. We shall be still praising him ; but prayer and preaching, and baptism and the Lord's supper will have no place. We can dispense with the channels, when we are at the fountain-head ; and with the types when we have the reality. We are now glad when they say unto us, " Let us go into the house of the Lord," but, says John, " I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it." Rev. 21 : 22. When that which is perfect is come, that which is in part will be done away ; and the fare of the wilderness will be superseded by the produce of the heavenly Canaan. ' Therefore, " all the days of my appointed time will I wait till my change come." Job 14 : 14.

Having thus considered the manna historically and typically, we propose,

III. To make a practical improvement.

1. The subject we have been considering ought to excite admiration and gratitude for redeeming love.

Let us reason from the less to the greater. Moses frequently reminded the Jews of the goodness of God in feeding them with manna ; but God has done infinitely more to save a perishing world. " For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3 : 16. How much superior is the antitype to the type ! The manna proceeded only from the clouds, John 6 : 32, and was earthly and perishing ; but Christ Jesus is the true bread that came down from heaven. His abode from eternity had been in the bosom of his heavenly Father, and he came down from thence to be the food of his chosen people. John 6 : 51. The manna was for the body, but Jesus Christ came to save both body and soul. The manna could not save from death always, but they that believe in Jesus Christ live for ever. The manna was confined to one nation, but Christ gave his flesh for the life of the world.

Jesus Christ is the most necessary. Men may live without bread. Many things may be substituted. Deut. 8 : 3. Matt. 4 : 4. Luke 4 : 4. But without Christ no man can live ; John 6 : 53 ; neither earth nor heaven can provide a substitute for him. He is the most suitable. There may be a variety of causes to prevent men from eating or digesting bread or other food ; but Christ is the proper food to give life, relish, and support to every soul. He serves as milk for babes, and strong meat to them that are of age, ver. 54-56. He is also more extensively satisfying. The manna could supply one want only, the want of food ; but we need a variety of things besides bread ; but if we feed upon Christ by faith we shall want no good thing, either for body or soul. Matt. 6 : 33. John 6 : 35. He is life to the

dead, food to the hungry, the water of life to the thirsty, clothing to the naked, medicine to the sick, and riches to the poor ; yea, he is the " all in all." 1 Cor. 9 : 30. 3 : 21-23. Col. 3 : 11. Rev. 3 : 18.

2. We may hence learn the character of true believers. As the Jews had been freed from Egyptian bondage, set out for the promised land, forsook their former servile provision, and lived now upon the manna and the manna only, so also the believer in Christ is delivered from the bondage of sin, forsakes the world and the vain pleasures and amusements thereof, and sets out for the heavenly Canaan ; and while passing through the wilderness, he feeds and lives by faith on Christ, the true bread of life. John 6 : 32, 33, 48, 51.

3. We may also notice the absolute necessity of faith in the Lord Jesus Christ, for salvation. As the Israelites would have perished in the wilderness, had they refused to feed on the manna, so will the sinner perish that refuses to believe on the Son of God. Jesus the blessed Saviour, who came down from heaven to seek and to save them that are lost, has himself decided this all-important subject. Hear his own words : " Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day." John 6 : 53, 54.

Without Christ we can do nothing. His arm brought salvation. Constant application to him, daily reception of him, are absolutely necessary. Mere profession and hearing of him will do us no more good, than the Jew received in hearing of the manna but never tasting it. We must believe the doctrine of the nature and design of the death of Christ, as the stipulated medium of mer-

cy, Zech. 13 : 1, the substituted sacrifice for sin, 2 Cor. 5 : 21, the basis of reconciliation, Col. 1 : 21, 22, and the means of our acquittal and recovery, Job 33 : 24. Isa. 53 : 5. Such a faith will bring eternal life in its principle ; in its title ; in its earnest ; and in its glorious consummation.

4. This subject will also point out the manner of obtaining salvation. The manna was a free gift to the Jews ; it came down from heaven without their ploughing or sowing ; and hence it may be said, " It is not of him that willeth, nor of him that runneth," Rom. 9 : 16 ; and as free " as the dew from the Lord, and the shower upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah 5 : 7.

As the manna could not be purchased, so must we receive Christ *freely*. Isa. 55 : 1, 2. Our proud heart is exceedingly averse to being indebted for salvation to another. Men are willing to do any thing in their power rather than being saved by grace. Witness the conduct of heathens, Mohammedans, Jews, Papists, and many Protestants, how willingly and conscientiously they do and observe all that is required of them by their teachers to escape hell and merit heaven, although the word of God assures us that all our efforts to merit salvation is in vain. Rom. 11 : 6. Gal. 5 : 2-4. The Jews were rejected, not because they had crucified Christ, but because they rejected salvation by grace, and trusted to their own righteousness. See particularly Rom. 9 : 30-33. 10 : 3. Yet they were to gather it *early*, and *daily*, except on the Sabbath day, and *prepare* it ; in like manner we must use the means of grace, and that in the exercise of faith.

Dear reader, suffer the word of exhortation proceeding from the lips of the blessed Saviour himself : " La-

bour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6 : 26. Hungry and starving souls, you ask for bread, the world gives you a stone ; what else are earthly riches ? You ask a fish, the world presents you with a serpent ; what else are sinful pleasures ? But " hearken diligently unto him," who is himself the living bread, " eat that which is good, and let your soul delight itself in fatness : incline your ear and come unto him ; hear and your soul shall live." Isa. 55 : 2, 3.

The directions given to the Jews how to gather the manna are worthy of our imitation. They were to leave their tents and go without the camp ; and the sinner must go out of himself, part with sin and his own righteousness, and go to Christ alone. They were to gather it early in the morning, and we should apply to the Saviour early in the morning of life ; " I love them that love me, and those that seek me *early* shall find me." Prov. 8 : 17. " Seek ye the Lord while he is near." Isa. 55 : 6. " O God, thou art my God, *early* will I seek thee." Ps. 63 : 1. " Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6 : 33. The believer is to live a life of faith, and feed on Christ day by day, receiving continually fresh supplies of grace. To trust in the grace of yesterday will swell the heart with pride, breed worms, and render our works a nuisance.

5. Let the penitent, trembling, and inquiring sinner take encouragement to apply without objection to Jesus Christ for salvation. The manna was given to all without exception ; all were commanded to gather it ; and the gospel is to be preached to all. All that hunger or thirst are invited. None are excluded from the bene-

fits of the gracious invitations, but those who obstinately, impenitently, and finally exclude themselves. The invitations are to the weak as well as to the strong, to the old as well as to the young, to the chief of sinners as well as to the outwardly moral man. Let not the number nor aggravations of your sins keep you from the Saviour ; he never refused any that applied to him for a cure, either by saying I am not able, or not willing, but healed them all, without respect of persons or circumstances ; and “ Jesus Christ is the same yesterday, and to day, and for ever.” Heb. 13 : 8. His merit is all-sufficient, and his blood cleanses from all sins.

6. Let all that sit under the sound of the gospel take care lest they loathe the heavenly manna and meet with a severer punishment than the Jews did. And alas ! are there not too many who are guilty of this awful crime ? What multitudes “ make light of the gospel ” “ A romance,” says the pious McEwen, “ a philosophical disquisition, a moral declamation, a political harangue, is far more grateful than a sermon whose theme is a crucified Redeemer.” What is this but to prefer the fish, the melons, the cucumbers, and onions of Egypt, to the corn of heaven ? Remember that for this contempt of the manna, the Lord sent fiery serpents, and they bit the people, and much people of Israel died. Nor do the despisers of the heavenly manna expose themselves to less dreadful punishment ; “ for,” saith the apostle, “ all these things happened unto them for ensamples ; and they are written for our admonition.” 1 Cor. 10 : 11. We close with

7. A word of encouragement to the children of God to trust in the promises and providence of Jehovah. He who supplied Israel in the wilderness, can still supply the wants of his spiritual Israel. David’s observa-

tion is yet true : “ I have been young, and now am old ; yet have I not seen the righteous forsaken ; *nor** his seed begging bread.” Ps. 34 : 25. God’s gracious conduct toward the children of Abraham was only an emblem of his more gracious dealings with the spiritual seed of Abraham. Be assured, fellow-traveller to the heavenly Canaan, that he who was every thing to them will be the same to you. In the wilderness they had no pathway ; but he led them by a pillar of a cloud by day, and a pillar of fire by night. They were in danger ; but he was their defence. They had no abode ; but he was their dwelling-place. They had no water ; but he gave them streams in the desert. They had no provision ; but he rained down manna around their tent. So that what nature refused, Providence furnished ; and what could not be derived from the ground, came from the clouds. “ Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord ; and he shall give thee the desires of thine heart. Commit thy way unto the Lord ; trust also in him, and he shall bring it to pass.” Ps. 37 : 3-5.

In thee, O Lord, do I put my trust, let me never be ashamed ; world without end. Amen.

* The particle *nor* creates a difficulty. For is it not often the case that a righteous man is in distress without a friend, or that his children are reduced to poverty ? But let the particle have its usual signification, *and*, i. e., parents *and* children to be forsaken and poor, and David’s observation will be found true. How often has it happened that a pious family had been in the greatest distress or want, but too modest and diffident to make it known, but as soon as it was found out, either by sickness or death, their children were always taken care of, and prevented from the necessity of begging their bread.

1. Depraved minds on ashes feed,
Nor love, nor seek for heavenly bread;
They choose the husks which swine do eat,
Or meanly crave the serpent's meat.
2. Jesus! thou art the living bread
By which our needy souls are fed;
In thee alone thy children find
Enough to fill the empty mind.
3. Without this bread, I starve and die;
No other can my need supply:
But this will suit my wretched case,
Abroad, at home, in every place.
4. 'Tis this relieves the hungry poor
Who ask for bread at mercy's door:
'This living food descends from heaven,
As manna to the Jews was given.
5. This precious food my heart revives;
What strength, what nourishment it gives.
O let me evermore be fed
With this divine, celestial bread.

LECTURE XXV.

ABRAHAM AND ISAAC.

PART I.

“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.” Heb. 11: 17-19.

Dear reader! From the mere reading of the text you will naturally anticipate that Abraham and Isaac are to be the subject of the present lecture. Divines indeed do not consider Abraham as a type of Christ; but we cannot omit viewing his conduct as a striking emblem of the love of God the Father, in the gift of his Son, and as a pattern worthy of the father of the faithful, and worthy of the imitation of all his spiritual children. And, after having thus considered the subject, we shall then point out the circumstances in which Isaac was a type of Christ.

First, Abraham's conduct in offering up Isaac was an emblem of the love of God in the gift of his Son.

The history of this mysterious transaction is fully narrated by Moses in Genesis, ch. 22, and commences thus: “And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: And he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him

there for a burnt-offering upon one of the mountains which I will tell thee of." Ver. 1, 2. "After these things," that is, after the sincerity and strength of Abraham's faith had been manifested by a long course of obedience, and steadfast dependence on the divine veracity, under various trying circumstances, mentioned by the apostle in the verses preceding our text, it pleased the Lord to try him again.

"The Lord tempted Abraham." Not, as Satan does, to the commission of sin, for we are sure, from the holy nature and character of God, and from the declarations of his own word, that he never tempts any man to sin. The Lord did not suggest to Abraham evil thoughts, or excite sinful passions; for thus a man is tempted by his own lusts, by his fellow-sinners, and by the devil; but he placed him in such circumstance, as effectually showed Abraham's supreme love to God, his living faith, and unreserved obedience. The original word *Nasah*, signifies to *prove, examine, try, or tempt*. Hence the apostle calls it a *trial*, and not a *temptation*, "by faith Abraham, when he was tried." In the words of the text the apostle mentions the nature of the trial; Abraham's obedience; the source of his support; and the reward of his obedience.

I. The nature of the trial.

It is easy to go where God commands, if the road be smooth and pleasant; but if he calls for us to go in a rugged path, then is the time to show the genuine nature of love and obedience. As the efficacy and excellency of the remedy is best known by the nature of the disease which it cures, so the strength of faith, love and obedience is best seen by the difficulties which are to be overcome. Of all the trials Abraham had met with this was the most mysterious and distressing

The bare narration of the facts is calculated to awaken the tenderest feelings of the heart. The very order of the words, in which the command is expressed, gradually increases the sense and raises the passions higher and higher, as if designed to aggravate the trial. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." Ver. 2. Was there ever such a shocking precept! such a mysterious mandate given to any of the sons of men! Never before, nor since, did such a message wound the heart of a parent. "Thy son," not the bullock of thy stalls, or the lamb of thy flocks; but a human sacrifice; not Eliezer a servant, or adopted son, but a son by nature; not Ishmael the son of the bond-woman, but Isaac, the son by Sarah; not a disobedient or rebellious son, who by the law of Moses was to be put to death, but Isaac, thy son, thine only son, "whom thou lovest;" endeared by a variety of circumstances. granted to him as a peculiar favour—in answer to much prayer—after long expectation—out of the common course of nature, and the support and comfort of his declining years.

To show the greatness of this trial, the apostle notices particularly that "in Isaac shall thy seed be called," that is, he should build up the family; should be the progenitor of the Messiah; and all nations be blessed in him; so that, in being called to offer up Isaac, he seemed to be called to destroy and cut off his own family, to cancel the promises of God, to prevent the coming of the Messiah, to destroy the whole world, and to sacrifice his own soul, and his hopes of salvation. To return to the command itself; Abraham was not to send away Isaac, like Ishmael—and that was already a

great trial to the patriarch—but he was to part with him by the hand of death ; not a natural death, to breathe his last, leaning his head on the bosom of his aged, loving mother, surrounded by weeping friends, and a sympathizing father, but to die a most violent death, “ a burnt-offering,” butchered, mangled, and reduced to ashes. And who is to be the executioner ? Would it be possible to find a man so destitute of humanity and so cruel as to be capable of putting to death, a most violent death, a youth so innocent and pious, so amiable and lovely, and on whose future life depends the happiness of all the nations and families of the earth ? Wonder, O heaven ! and be astonished, O earth To render the trial still greater, and the calamity more severe, the father himself must be the priest, to bind, to kill, to cut in pieces, and to burn to ashes his best beloved son, his Isaac, the son of so many promises and the source of blessings unto all people. With how much greater propriety than did David, might the patriarch have wept and exclaimed, “ O my son Isaac ! my son, my son Isaac, would to God I could die for thee, O Isaac, my son, my son.” 2 Sam. 18 : 33.

Under such circumstances would it have been strange if Abraham had disobeyed the trying command, as coming from an evil spirit who would impose upon his credulity, to urge a father to imbrue his hands in filial blood ? Such would doubtless have been the effect, had Abraham listened to the voice of carnal reason, parental affection, or even to what would at first sight have seemed the dictates of true religion. But Abraham knew the voice of God, who had so often spoken to him in the sweetest accents of love. “ And shall we receive good at the hand of God and shall we not receive evil,” or afflictions ? Job 2 : 10. Let us proceed to notice

II. Abraham's obedience.

It was without objection, without delay, and without change.

1. Abraham might have made many objections. He might have pleaded God's own law, which forbids murder under a severe penalty. Gen. 9 : 5, 6. How can the unchangeable God contradict himself? He that hates robbery for burnt-offering, surely cannot delight in murder for it. Besides it was greatly aggravated, as being against natural and parental affection, affections which God himself has implanted, and to act in opposition to which is classed among the catalogue of the abominable crimes of the heathen. "without natural affections." And must the father of the faithful be the most cruel of fathers to his only son, to his only son Isaac, whom he loved? Nor was there any reason assigned for this strange command, such as was given for sending away Ishmael. What will now become of the promise that "in Isaac shall thy seed be called?" What will Sarah say? Will not she justly call me "a bloody husband?" Is it not likely to alienate her affection from me and from my God? And what will the surrounding nations say? Would it not be an eternal reproach to me and to my religion? Such and many other objections Abraham might have made, had he conferred with flesh and blood, or consulted mere reason and self-interest; but Abraham believed that it was the voice of Jehovah. "Faith comes by hearing, and hearing by the word of God."

2. He obeyed without delay. "He rose early."

Abraham probably felt a momentary struggle, but he hearkened unto the voice of God, and at once obeyed it. For the sinners in Sodom his bowels of compassion yearned within him, and he interceded for them; again

and again, he asked for mercy. But when the sorrows of his own heart were enlarged, when he was himself touched in the tenderest part, he bowed before his God in silence, he paused not, but rose up early in the morning, straightway, to perform it.

Probably the command was given in the visions of the night, and early the next morning he set himself about the execution of it, without delay. Those that do the will of God heartily will do it speedily ; while we delay, time is lost and the heart hardens. To prevent any delay, he himself performed the menial service of splitting the wood and saddling the ass ; and lest his servants should attempt to hinder him in the execution of the unnatural and cruel deed, he left them at the foot of the mount. It is our wisdom and duty, when going to worship God, to lay aside all the thoughts and cares which may divert us from the service, that we may attend on the Lord without distraction.

3. He obeyed without change.

Abraham's obedience was not a rash, unconsidered act, for he had three days time for contemplation ; and it does not appear that he manifested that anguish or anxiety which might have been expected under such trying circumstances ; for it does not appear that either his attendants or even Isaac, perceived any thing unusual in his conduct. Besides, the trial must have been greatly increased by that most affecting question proposed by Isaac : " Where is the lamb for a burnt-offering ? " But Abraham's faith was not shaken, however painful the question may have been to flesh and blood ; and by the spirit of prophecy he replied : " My son, God will provide himself a lamb for a burnt-offering."

Thus, dear reader, we have with rapid steps followed Abraham and Isaac to the top of mount Moriah ; and

here I stand amazed and utterly unable to describe the unparalleled scene. Had I all the powers of imagination possessed by the poet, and the pen of the most ready writer, yet it would be impossible to do justice to the subject. It is difficult to decide which is most to be admired, the faith and obedience of Abraham, or the willing submission of Isaac to the wishes of his father and of his God. An eminent divine writes thus: "With what heart could tender Abraham tie those guiltless hands, which perhaps had often been lifted up to ask his blessing, and stretched out to embrace him, and were now the more straitly bound with the cords of love and duty! However, it must be done. Having bound him, he lays him upon the altar, and his hand upon the head of his sacrifice; and now, we may suppose, with floods of tears, he gives, and takes, the final farewell of a parting kiss: perhaps he takes another for Sarah from her dying son. This being done, he resolutely forgets the bowels of a father, and puts on the awful gravity of a sacrificer. With a fixed heart, and an eye lifted up to heaven, he takes the knife, and stretches out his hand to give the fatal cut to Isaac's throat. Be astonished, O heavens! at this; and wonder, O earth! Here is an act of faith and obedience, which deserves to be a spectacle to God, angels, and men. Abraham's darling, Sarah's laughter, the church's hope, the heir of promise, lies ready to bleed and die by his own father's hand, who never shrinks at the doing of it." Let us now examine,

III. The ground of Abraham's obedience.

What was it that could enable him to overcome so many and such trying difficulties? Our text informs us that it was faith. "By faith Abraham, when he was tried, offered up Isaac." Abraham's faith was strong

enough to silence all objections and overcome all difficulties. 1. He believed that the voice he heard was the voice of Jehovah, which he had heard so often before both in precepts and promises. 2. He believed that he who commanded could not do wrong ; and, 3, he believed that it was his duty to obey, though he should not be able to see the necessity, utility, or justice of the command. Farther, 4, he believed the faithfulness of God to perform his promises made concerning Isaac. And rather than that these should fail he, 5, believed that Isaac must come to life again. 6. Nor did he doubt the power of God to raise him again unto life, even after he was dead and reduced to ashes. And although Abraham had never seen a *literal* demonstration of the power of God in raising one up from the dead, yet he had a *figurative* representation of it in the very birth of Isaac, at a time when both he and Sarah were as good as dead. As if he had said, “ Be hushed all unbelieving fear : for he who gave an Isaac from the barren womb to fulfil his promise, can, if he please, for the same reason restore him from the burning altar. Come, then, without delay, obey the high command, believing that what he has promised he is able also to perform.” Hence the same apostle, speaking of this faith on another occasion, says : “ As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not, as though they were. Who against hope believed in hope, that he might become the father of many nations : according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah’s womb. He staggered not at the

promise of God through unbelief: but was strong in faith, giving glory to God." Rom. 4: 16-21. We proceed to notice,

IV. The reward of Abraham's obedience.

Hitherto this story has been very melancholy, but here the sky suddenly clears up, the sun breaks out, and a bright and pleasant scene opens. The Angel Jehovah, (see Joseph and Benjamin, Vol. II,) God himself, the eternal Word, the angel of the covenant, who was to be the great Redeemer and comforter, he interposed, and gave a happy issue to this trial. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22: 11, 12. The command to offer Isaac was intended only as a trial, whether Abraham did indeed love God better than his loved Isaac, and the end of the command is fully answered, to the satisfaction of Jehovah and the reward of Abraham. "I will honour them that honour me." Extraordinary services shall be crowned with extraordinary honour and comfort.

1. Abraham gave up his son to the Lord by way of obedience, and the Lord gave him back to Abraham by way of reward. The best way to enjoy our comforts with comfort is to resign them up to God; he will then return them, if not in kind, yet in kindness.

2. On this occasion Abraham received the most illustrious, immediate testimony from heaven of God's acceptance and approbation of his conduct, that ever any one had in this world, except the son and Lord of Abraham. "Now I know that thou fearest me." God knew it before, but generations yet unborn shall know

it too. When God by his providence hinders the performance of our sincere intentions in his service, he graciously accepts the will for the deed. Thus he said to David : " It was well that it was in thine heart."

3. The former promise of a numerous seed was renewed : " In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." Ver. 17. Abraham was willing to part with his only son Isaac, and God promises him very many. How true the promise ! How important the part played by the posterity of Abraham in history ! How numerous, how illustrious his descendants, who, to this day, triumph in this, that they have Abraham to their father ! " What advantage then hath the Jew ? or what profit is there of circumcision ? Much every way : chiefly, because that unto them were committed the oracles of God—to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises : whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." Rom. 3 : 1, 2. 9 : 4, 5.

4. These promises were now confirmed by the solemn oath of Jehovah. " By myself have I sworn, saith the Lord." Ver. 16. Hence, says the apostle, " Because he could swear by no greater, the Lord sware by himself," Heb. 6 : 13–19 ; and thus he solemnly pledged the honour of his holy name, and of all his perfections, as the security for the fulfilment of his engagements to Abraham. This was done not only to Abraham, but also that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us in Christ. For these promises had respect to the Mes-

siah and the blessings of the gospel. It was with reference to this oath Zacharias said : " The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1 : 73-75. Here God promised the great blessing which was to come upon all nations, Gal. 3 : 8, 14, 16, the increase of the church, that believers should be as many as the stars of heaven ; and the incarnation of Christ. Gal. 3 : 16.

5. To the former promises it is here added : " thy seed shall possess the gate of his enemies," or, as the *Septuagint* renders it : " thy seed shall inherit the cities of the adversaries," and which was accomplished at the conquest of Canaan and in the victories of David and Solomon ; but in a far higher sense, when Christ, the promised seed, ascended the mediatorial throne ; when the Gentiles were converted to Christianity, and when whole nations submitted to the preaching of the cross ; yea, " all nations shall be blessed in Christ, and all men shall call him blessed."

6. On this occasion also Abraham was constituted the heir of the world, became the father of the faithful, was called the friend of God, and an end was put to all his trials and temptations. After this he was no more exercised with any difficulties, but walked in peace unto the end of his days. In order to testify his gratitude, to be a memorial of the Lord's goodness, and to encourage believers in every succeeding age, the patriarch called the name of the place *Jehovah jireh*, which is synonymous with its former name *Moriah* ; both signifying Jehovah shall see, or shall provide ; or cause his peculiar interference to be seen ; just in the crisis or time of need, as

he did on the mount to Abraham. Hence the proverb :
“ Man’s extremity is God’s opportunity.”

Oh trust in the the Lord at all times !

Upon this mountain was afterward built the temple of Solomon, and near to it on the same mountain Christ was crucified. In closing this subject we notice,

The obedience of Abraham in offering up Isaac. as a lively representation of the love of God to us, in delivering up his only begotten Son to suffer and die for us, as a sacrifice. Abraham had given many a proof before this of his love to God ; when he left his father’s house, kindred, and country, and “ followed the Lord not knowing whither he went,” and on several other occasions ; but Jehovah himself declared that his conduct on the present occasion was the greatest proof of all : “ *Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.*” In like manner said the apostle : “ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.” 1 John 4 : 9, 10. God has given us many proofs of his great goodness in creation and in providence, but in the plan and work of redemption his love shines the brightest. As in all instances the antitype is superior to the type, so more especially in the present instance. Although the love and obedience of Abraham has never before been equalled, and never can be ; yet the love of God in the gift of his Son is infinitely superior. Abraham was obliged, both in duty and gratitude, to part with Isaac at the command of God, and he parted with him to a friend ; but, unasked and un-

deserving, God “remembered us in our low estate, for his mercy endureth for ever.” Ps. 136: 23. God was under no obligation to us, for we were enemies and ungodly; we were alienated from him by wicked works and by evil inclinations and desires, who deserved not that God should visit us, except to punish for our iniquities. Yet such his the wondrous and exceeding great love, that he sent—not an angel—no, nor any other created being, but he sent his Son, his only begotten Son, Jesus Christ, his “beloved Son, in whom he was well pleased.” Isaac was born to die, “for death hath passed upon all men, for that all have sinned.” Rom. 5: 12. But there was no cause of death in Christ, “for he knew no sin, but was made sin (sin-offering) for us.” 2 Cor. 5: 21. Isaac was spared and a ram substituted, but “God spared not his own Son.” Rom. 8: 32. “It pleased the Lord to bruise him, he hath put him to grief.” Isa. 53: 10. “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.” Zech. 13: 7.

O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

1. Saints, at your heavenly Father's word
Give up your comforts to the Lord :
He shall restore what you resign,
Or grant you blessings more divine.
2. So Abraham, with obedient hand,
Led forth his son at God's command ;
The wood, the fire, the knife he took,
His arm prepared the dreadful stroke.
3. " Abraham forbear," the angel cried,
" Thy faith is known, thy love is tried ;
" Thy son shall live, and in thy seed
" Shall the whole earth be blessed indeed."
4. Just in the last distressing hour
The Lord displays delivering power ;
The mount of danger is the place
Where we shall see surprising *grace*.

LECTURE XXVI.

ABRAHAM AND ISAAC.

PART II.

“By faith Abraham, when he was tried, offered up Isaac : and he that had received the promises, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that God was able to raise him up, even from the dead : from whence also he received him in a figure.” Heb. 11 : 17–19. We proceed to the second part of our subject :

Secondly, Isaac a type of Christ.

As such he has been universally considered. The last clause of our text, “from whence he also received him in a figure,” is generally understood, viz., that when Isaac was restored to his father Abraham it was as if he had been raised from the dead, and that this was a figurative or typical representation to Abraham of the real death and resurrection of the Messiah ; and that our Lord alluded to it when he said : “your father Abraham rejoiced to see my day ; and he saw it, and was glad.” John 8 : 56. There is a very striking similarity between Isaac and Christ in his person and character ; in his sufferings and death ; and in his resurrection and ascension.

I. In his person and character.

1. The birth of both was the subject of repeated and long delayed promises. It was twenty-five years from the time that the promise was first made to Abraham that in “his seed all the families of the earth should be blessed,” till the birth of Isaac, and the promise was

renewed on several occasions. In like manner the Messiah was promised to our first parents in paradise and to the fathers by the prophets at sundry times and in diverse manners, to bruise the head of the serpent, to be the Shiloh of the tribe of Judah, to whom the expectation and the gathering of the people should be, the desire of all nations that should come to his temple.

2. The birth of both was contrary to nature. The circumstances attending the birth of Isaac were all miraculous. He was born out of due time; the usual course of events was changed. It was not within the range of human occurrences that Sarah should have a child, when both she and Abraham were old and as good as dead. Hence, when the angel foretold the birth of Isaac, Sarah thought it a thing impossible. "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also. And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." Gen. 18 : 12-14.

The apostle, speaking of the faith of Abraham and Sarah, expecting to have a son at their advanced age, calls it "believing in hope, against hope," and he considered it as great an instance of divine power as the raising up of the dead. Rom. 4 : 17-20. But still more amazing and wonderful was the conception of the human nature of Christ, whose Father, as God, is the glorious and blessed Jehovah, and whose mother was a virgin, and therefore it is called a "new thing." "The Lord hath created a new thing in the earth, a woman shall compass a man." Jer. 31 : 22. "Therefore the Lord himself shall give you a sign : behold, a virgin

shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7 : 14. "And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee, shall be called the Son of God.'" Luke 1 : 35. And when the angel told Mary that she should have a son she replied : "How shall this be, seeing I know not a man." Luke 1 : 34. This is the great "mystery of godliness, God manifest in the flesh." 1 Tim. 3 : 16.

3. The birth of both was greatly desired, ardently expected, and when accomplished was a matter of great joy. Hence the origin of the name "Isaac," which signifies laughter and joy, for he was the joy and rejoicing of his parents. And of Christ it was foretold that he should be the joy of the whole earth ; and when the angel announced his birth to the shepherds at Bethlehem he said : "Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke 2 : 10, 11.

4. Both are emphatically styled "an only Son," greatly beloved, and the rightful heir. Although Abraham had many children, yet Isaac was his only Son by Sarah, the free woman. In like manner although God has many sons, angels by creation and saints by regeneration and adoption, yet Jesus Christ is the only begotten of the Father, the brightness of his glory, and the express image of his person ; greatly beloved of his Father, for he was daily his delight, before the mountains were brought forth, and oftener than once it was declared by a voice from the excellent glory, "this is my beloved Son, in whom I am well pleased." Ish-

mael was rejected and Isaac was chosen to be the heir ; and Jesus Christ "is made heir of all things." Heb. 1 : 2.

5. As Isaac was to be the progenitor of the Hebrew nation, numerous as the stars, and the channel of blessings to all the families of the earth, and yet was very early the object of hatred and of scorn, mocked by the son of the bond-woman ; so the blessed Jesus is the father of all the spiritual seed of Abraham, a multitude which no man can number, the channel of all real blessings for time and for eternity, both to Jews and Gentiles, and yet when he came to his own, his own received him not, he became the object of hatred and subject of persecution, and his name was everywhere spoken against. We proceed to consider,

II. Isaac as a type of the sufferings and death of Christ.

1. The death of both was to be a sacrifice. That salvation was to be procured through the sufferings and death of the innocent in the place of the guilty, was taught by all the sacrifices ; but Isaac is the only type by which it was intimated that in the fulness of time a *human* sacrifice should be offered up. And it is probable that the sacrifice of Isaac suggested the general custom that obtained in the Gentile world, of sacrificing man to appease the wrath of the Deity.

2. Both were to die in obedience to the sovereign pleasure and appointment of God. Isaac had not forfeited his life to the breach of any human law, but it pleased the Lord to try Abraham's love, faith, and obedience ; in like manner Jesus Christ knew no sin, and there was no cause of death in him ; but he was chosen and ordained before the foundation of the world to be the Lamb of God to take away the sin of the world by the sacrifice of himself.

3. In both cases the father himself was to be the priest. By his own father's hands Isaac was to receive the mortal wound ; so in like manner the death of Christ is ascribed to the sovereign pleasure of God the Father, and his infinite love to a perishing world. " It pleased the Lord to bruise him, he hath put him to grief." Isa. 53 : 10. It was not the envy of the Jews, it was not the covetousness of Judas, it was not the irresolution of the cowardly Roman judge, that chiefly consigned the blessed Jesus over to the ignominious cross ; but being delivered up by the determined counsel and foreknowledge of God, these only proved the sinful executioners of the high decree. And truly the sufferings of our dear Redeemer were many of them of such a nature as none but God could inflict, and as none but God incarnate could have endured.

4. As Isaac himself carried the wood on which he was to die, so Christ carried his own cross ; and as Isaac was to be consumed by that very wood he carried, so Jesus Christ carried our sins in his own body on the tree, which body it was that rendered him fuel meet for the fire of divine wrath.

5. Both went willingly to the altar. They went as a lamb to the slaughter, and as a sheep before her shearers is dumb, so they opened not their mouth. It was an extraordinary instance of obedience in Isaac to submit to his father in such a dreadful case. Though conscious that he had done nothing to forfeit his life, and though it was abundantly in his power to make his escape, yet he made no resistance, but went willingly to the altar, being bound by the cords of piety to obey God's sovereign command, and by the cords of filial reverence to his father's will.

In like manner our blessed Lord and Saviour, who

went about continually doing good ; in whom there was no guile nor deceit, nor any cause of death, no, nor any found there by his very judge, he opposed not the ignominious cross, he spared to employ the legions of angels that were at his command, he never attempted to make his escape, which he had often done before, now that his time was at length come. Though he had thoroughly digested in his mind the doleful circumstances of his crucifixion, he betrayed not the least unwillingness to submit to his heavenly Father's will, even when his human heart shrunk at the bitter cup. "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself : I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10 : 17, 18.

The antitype, however, is far superior to the type. Isaac was a sinner and born to die, but there was no cause of death in the blessed Jesus, but he assumed human nature for the very purpose of dying for us. Heb. 2 : 14, 15. Had Isaac died it would have been without much pain, and with singular reputation ; but Christ tasted death in all its bitterness, died by violence, surrounded with contempt and insult, treated with indignity and cruelty, and loaded with the weight of our iniquities.

It is a circumstance by no means unworthy of our notice that the true propitiation was offered up nearly in the same place where the beloved son of Abraham was to expire upon the altar. "Ye mountains of Moriah, your name may now be *Jehovah jireh*, for a better reason than when the ram was caught by Abraham in the thicket, which he offered in the place of Isaac ; for God has now provided himself a lamb, and in these

mountains this Lamb of God was seen putting away sin by the sacrifice of himself." We proceed to notice,

IV. Isaac as a type of the Messiah in his remarkable deliverance from death.

The same voice which required Abraham to offer up his son Isaac now stayed his hand from executing it. "And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." Gen. 22: 11, 12. Isaac indeed did not die, but as he was, in a manner, a dead man during all the three days that intervened between the passing of the sentence against him, and the reversing of it by the heavenly voice, it may be truly said, that "in a figure he was received from the dead." Heb. 11: 19. In like manner Jesus Christ, who was really dead, actually rose again on the third, the appointed, predicted, and prefigured day.

In both cases there was a direct interposition of Providence. No hand but that of God could have restored Isaac, and none but a divine power could have burst the bonds in which Jesus lay and called back his disembodied soul. The restorer of both was God. Blessed and for ever adored be "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant."

When Isaac put the trying question, "Behold the fire and the wood, but where is the lamb for a burnt-offering?" Abraham replied, as it were by the spirit of prophecy, "My son, God will provide himself a lamb for a burnt-offering." Gen. 22: 7, 8. This was now

fulfilled in a remarkable manner. For the Lord was pleased to substitute a ram in the place of Isaac. It is common for sheep to go astray, and by God's providence this ram was caught in a thicket, not far from Mount Moriah.

It was not owing to any contrivance of Abraham, nor in answer to prayer, but purely to the Lord's doings. Hence the name of the place *Jehovah jireh*, the Lord will see, he will always have his eye on his people in their straits and distresses, that he may come in with reasonable succour. 'This was a notable type of Christ, who was a sacrifice appointed by God as a substitute for a guilty and perishing world. Jesus Christ was really dead, but rose again. No substitute could be found for him. "He trod the wine-press alone, and of the people there was none with him." Isa. 63: 3. The Father raised him from the dead to vindicate his character from slander and calumny, to testify of the perfection and acceptance of his work, and to give an assurance, pledge, and specimen of the resurrection of the righteous unto eternal life. Their life is not lost, but hid with Christ in God. Col. 3: 3.

From Mount Moriah Isaac returned to his father's house, was espoused to Rebekah, and became a father of an innumerable offspring; in like manner the blessed Saviour returned to his Father's house, espoused unto himself the church, as a pure virgin, and shall see a numerous seed, the travail of his soul, and shall be satisfied.

From the historical and typical consideration of Abraham and Isaac, we proceed to make a few remarks by way of application.

1. The subject we have been contemplating furnishes us with a test to try whether we belong to the number

of Abraham's spiritual seed. Children generally imitate their parents. Do we partake of the love, faith, and obedience of Abraham? God by his word calls us to part with all for Christ; all our sins, though they have been as a right hand or a right eye; all those things that are competitors and rivals with Christ for the sovereignty of the heart; and we must let them all go cheerfully.

It will be our wisdom to expect trials and prepare to meet them. "There is a needs be." 1 Pet. 1: 7. The wheat needs to be sifted, and the gold must be refined; and it belongs to the great refiner to choose in what way or manner he will put it to the proof. The things that we love best may be required from us, in order to show whether we love them better than God. The Lord will have the whole heart, and he has a right to what he claims. When he makes the demand it is our duty to submit, and to say, "not my will, but thine be done;" and this is the most likely way to receive back what we resign.

2. From the example of Abraham and Isaac let us look to the still greater pattern of the dear Redeemer, who, in obedience to the will of his heavenly Father, laid down his very life a ransom for our souls. A believing contemplation of the sufferings and death of Christ is indeed calculated to excite our tenderest feelings, and cause our eyes to flow with tears, but tears fall far short of what we owe.

"Love so amazing, so divine,
Demands our soul, our life, our all."

Let us never forget, that it was for our sakes he most cheerfully submitted to drink of the bitter cup, and that he died, not to gratify the Jews, but to make his soul an offering for our sins. Hence the apostolic exhortation:

“Ye are not your own ; for ye are bought with a price : therefore glorify God in your body and in your spirit, which are God’s.” 1 Cor. 6 : 20.

3. Hence we may learn the importance and necessity of Faith. We have seen the unparalleled instance of Abraham’s obedience flowing from an unequalled instance of faith. He firmly believed the Lord’s testimony, and had full confidence in his wisdom, power, love, and faithfulness. Though the command seemed to run counter to the promises, the patriarch knew it only *seemed* so to him, but not to God, who sees the end from the beginning ; obedience was his part, and the Lord would take care to glorify his own faithfulness.

Similar faith is necessary in the reception of the gospel. As Abraham could not without faith have acquiesced in the precept, neither can we without faith acquiesce in the gospel plan of salvation. Abraham consulted not with Sarah when he was called to obey ; and when we are called to believe we must not consult with flesh and blood or vain philosophy. In the mystery of redemption there is a depth of divine wisdom which the line of reason cannot sound to the bottom ; it is foolishness to the Greeks, and a stumbling-block to the Jews, but the wisdom and the power of God unto salvation to every one that believeth.

It is such faith as produces obedience to every command of God, that is the evidence to us and to others that we are Abraham’s children, interested in the covenant that is confirmed by oath ; and that we have a right to those strong consolations which by it God intends for his people. “Ye are my friends if ye do whatsoever I command you.” John 15 : 14. Heb. 6 : 17–19 James 2 : 23–6.

Such faith will enable us to do or suffer whatever it

may please God to exercise us with. Many are the precious promises of God on which faith rests, too numerous to be named. One or two may suffice. "My grace is sufficient for thee : for my strength is made perfect in weakness." 2 Cor. 12 : 9. "God is faithful, who will not suffer you to be tempted above that ye are able : but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10 : 13. "Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be." Deut. 33 : 25. A pious man once applied to Dr. Doddridge under great anxiety of mind, lest he should not be able to endure martyrdom, his faith was so weak ; the doctor replied, "If God calls you to a martyr's death he will give you a martyr's faith."

Under all difficulties, trials, perplexities, and straits, let us remember "Mount Moriah," "Jehovah jireh," the Lord will see, will provide, and deliver. Be assured that in all emergencies the Lord will appear for our relief ; will be our shield in all dangers ; provide effectually for all our wants ; order all events for our good, and make us conquerors over all our enemies, and bring us at last to sit down with Abraham, Isaac, and Jacob, and all the redeemed of the Lord, in the kingdom of glory, singing the song of Moses and of the Lamb, for ever and ever Amen and amen.

1. The saints should never be dismay'd,
Nor sink in hopeless fear,
For when they least expect his aid,
The Saviour will appear.
2. This Abra'm found ; he raised the knife—
God saw, and said, " Forbear ;"
Yon ram shall yield his meaner life,
Behold the victim there.
3. Once David seem'd Saul's certain prey ;
But hark ! the foe's at hand :
Saul turns his arms another way,
'To save th' invaded land.
4. When Jonah sunk beneath the wave
He thought to rise no more ;
But God prepared a fish to save,
And bear him to the shore.
5. Blest proofs of power and grace divine,
That meet us in his word !
May every deep-felt care of mine
Be trusted with the Lord.
6. Wait for his seasonable aid,
And, though it tarry, wait :
The promise may be long delay'd,
But cannot come too late.

LECTURE XXVII.

THE ROCK.

“AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim : and there was no water for the people to drink. Wherefore the people did chide with Moses, and said : Give us water that we may drink. And Moses said unto them, Why chide ye with me ? wherefore do ye tempt the Lord ? And the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us out of Egypt, to kill us, and our children, and our cattle with thirst ? And Moses cried unto the Lord, saying, What shall I do unto this people ? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place *Massah* and *Meribah*, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not ?” *Exod. 17 : 1-7.*

One of the precious promises of God to his people is that their bread shall be given them, and their water shall be sure. *Isa. 43 : 16.* We have already seen

the truth of the former part of this promise in the gift of the manna, and in the text we have an account of the second part in the miraculous supply of water out of the rock. When the earth refuses to supply Israel with bread, the heavens shall rain down manna; and when the heavens withhold the showers of rain, the rock sends forth rivers of water. 'Three days after the Israelites had crossed the Red Sea they came into the wilderness and found the water bitter, and the Lord sweetened it. Not many days after they murmured for bread, and the Lord gave them manna from heaven. A few weeks after this, being destitute of water, they murmured again and were ready to stone Moses; Moses cried unto the Lord, and he supplied them with water out of a rock.* This supply, it is supposed, continued through the whole of their journeys through the wilderness for the space of thirty-nine years. During this period all that had come out of Egypt above the age of twenty had died except Moses, Aaron, Caleb, and Joshua, and probably the

* "After descending with no small difficulty," says Shaw, "the west side of Mount Sinai, we came into the other plain, formed by it, *Rephidim*. Here we still saw the rock of *Meribah*, a block of granite marble, about six yards square, lying tottering as it were and loose in the middle of the valley, and seeming to have formerly belonged to Sinai, which hangs in a variety of precipices all over this plain. The *waters* which gushed out in *streams*, Ps. 78 : 20, have hollowed, across one corner of this rock, a channel, about two inches deep and twenty wide, appearing to be incrustated all over, like the inside of a tea-kettle, long in use." "This rock is red granite, with several holes and channels, which appear to have been formed by the bursting and running of water." See *Norden*, *Shaw*, and *Pococke*. "The Arabs mention such another stone, as lying about twenty miles northwest of Sinai, with openings all down it, and a channel discoloured by the running of the water, recalling Numb. 10 and 11; and Dr. *Pocock* mentions a third, in one of the roads from Suez."—*Dr. A. Clarke*.

whole tribe of Levi, and here was a new generation which probably had not witnessed the original miracle of the rock being smitten. To try whether they would act better than their fathers, it is supposed, the Lord caused the waters to cease, and the event proved that they were not a whit better, for they murmured against God, and were ready to stone Moses. Again Jehovah directed Moses to speak to another rock, and abundance of water gushed out and supplied their wants.

Of this event Moses has given us a faithful account in Numbers 20 : 1-14, and has not concealed his own improper conduct on the occasion ; for he did not act as " the meekest of all men." " Hear now, ye rebels," said he, " must we fetch you water out of the rock ?" David alluding to this circumstance said, " They angered him also at the waters of strife, so that it went ill with Moses for their sakes : because they provoked his spirit, so that he spake unadvisedly with his lips." Ps. 106 : 32, 33. Nor was he only angry and passionate, but arrogated too much to himself and to Aaron, saying : " Must *we* fetch you water out of the rock ?" He also disobeyed the divine order, in smiting the rock instead of speaking only. Hence the Lord reproved both him and Aaron, for not sanctifying him before the people, and he rejected them from being leaders of the Israelites into the land of Canaan.

That the rock which was smitten to supply the Israelites with water was a type of Christ, we are expressly taught by the apostle in the following words : " And did all drink the same spiritual drink ; (for they drank of that spiritual Rock that followed them ;) and that Rock was Christ." 1 Cor. 10 : 4. " That Rock was Christ," not really, but typically. We propose, therefore, to consider the rock as a type of Christ in the

dignity of his person, in the manner of his sufferings, and in the happy and blessed effects resulting therefrom.

I. The rock may be considered typical of the dignity of the Redeemer's person.

A rock is a frequent metaphor in the sacred Scriptures, applied to God, but never before was the rock smitten to provide the Israelites with water. A rock is remarkable for its solidity, strength, durability, and its affording support, shelter, and shade ; in all these respects it is a just and striking emblem of Christ. The Messiah was promised as the foundation of the church and of the sinner's hopes and expectations. Thus said Jehovah by the prophet Isaiah : " Behold, I lay in Zion for a foundation, a stone, a tried stone ; a precious corner stone, a sure foundation ; he that believeth shall not make haste." Isa. 28 : 16. Peter having made a noble profession, " Thou art Christ the son of the living God," Jesus said unto him : " Upon this rock will I build my church : and the gates of hell shall not prevail against it." Matt. 16 : 16-18. And the apostle says : " Other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. 3 : 11.

Rocks have an amazing power to resist all opposing violence ; but Jesus Christ, the Rock of Ages, is infinitely more powerful to support and preserve the temple of the living God, and to uphold the sinner from sinking under the weight of his iniquities. Rocks are most durable ; neither the heat of the sun, nor the torrents of rain, nor the most tempestuous winds can affect them ; in like manner Jesus Christ is unchangeably " the same, yesterday, to day, and for ever." Heb. 13 : 8.

As the rocks of Jerusalem were its strength and defence, a safe refuge and hiding-place, so in like manner

Jesus Christ is the refuge and safe hiding-place of his people. At the conversion of the sinner, pursued by an awakened and accusing conscience, and trembling at the wrath of an offended God, he takes refuge in Jesus Christ, and finds peace which passeth knowledge. Becoming acquainted with the devices of Satan, the snares of the world, and the deceitfulness of his own heart, he cries out with the apostle: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7: 24; and like David, he cries unto the Lord and finds deliverance. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Ps. 40; 1-3. They who are cemented by a lively faith to the Lord Jesus need fear no evil, though the rains descend and the winds blow; their hopes shall not be overthrown because they are built upon a rock. Matt. 7: 35.

Travellers in the eastern countries have described the winds as the most terrific and destructive, and the shadow of a great rock as a most refreshing shade in a hot country, perfectly excluding the rays of the sun. Hence how beautiful the following description of the Messiah. "A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." Isa. 32: 2. We proceed to consider more particularly,

II. The rock as a type of Christ in the manner of his suffering and death. As the rock was smitten by the appointment of God, so Christ suffered at the ex-

press ordination of God. "Deliver him from going down to the pit, for I have found a ransom." Job 33 : 24. "It pleased the Lord to bruise him, he hath put him to grief." Isa. 53 : 10. "Awake, O sword, against the man that is my fellow, saith the Lord of hosts ; smite the Shepherd." Zech. 13 : 7. "'The cup which my Father hath given me, shall I not drink it ?" John 18 : 11. "'Therefore doth my Father love me, because I lay down my life, that I might take it again.—'This commandment have I received of my Father." John 10 : 17, 18.

As the rock was smitten to save the Israelites from perishing, so Jesus Christ suffered and died to save a perishing world. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2 : 10. Sin is an infinite evil, being committed against an infinite Being : to expiate it required an infinite ransom ; this ransom was Christ. Although he created the world by the word of his power, to redeem it from the dreadful evils which sin had introduced could only be effected by a process of many painful steps. He was to take upon him our nature—to live a life of poverty—to be despised and rejected of men—to endure the wrath of God—to undergo such sufferings as are inconceivably dreadful—and at last to expire on the accursed tree. To the smiting of this Rock, the salvation of sinners is to be ascribed.

The rock was smitten by the rod of Moses, the representative of the law of God ; and to endure the curse of the law for us Christ was smitten by the Lawgiver. "He was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was

upon him, and with his stripes we are healed." Isa. 53 : 5. Had Christ not suffered and died we could have found no refreshing of his Spirit, no rivers of joy and consolation in his gospel.

As the rock was smitten publicly in the presence of the elders of Israel and the whole congregation, while the symbol of the Lord's presence rested on it ; so in like manner did the Lord Jesus Christ suffer in a most public manner. He was indeed "a man of sorrows, and acquainted with grief" all his life, yet there was a particular time appointed when he was to suffer as never man suffered ; and when that hour was come his blood flowed from every vein as the water flowed from the smitten rock. The cruel soldiers crowned his sacred head with thorns, ploughed his back, and pierced his hands and feet with nails ; while one soldier, more cruel than the rest, plunged a spear into his very heart, and there came out blood and water. By the demand of the Jewish elders, and the consent of the multitude, he was crucified publicly without the gates of the city, at one of the solemn feasts, when every male above the age of twenty was commanded to appear before the Lord at Jerusalem.

But although the Son of God was thus put to an open shame, yet the tokens of divine Majesty evidently attended his death. "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent ; and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-

quake, and those things that were done, they feared greatly, saying, 'Truly this was the Son of God.'" Matt. 27 : 50-54.

It is worthy of our notice, that although the Lord on two different occasions supplied the people with water out of a rock, yet it was only at the first time that he commanded Moses to *smite* the rock, at the second Moses was only to *speak* to the rock ; and because he also *smote* the rock the Lord was much displeased with him. In like manner Jesus Christ suffered only once to atone for sins, and then entered the most holy place, even heaven itself, where he speaks, intercedes, and pleads the merits of his finished work. And surely the Lord is greatly displeased with, and will awfully punish those who crucify Jesus Christ afresh. We proceed to consider,

III. The water flowing from the smitten rock typical of the happy effects flowing from the sufferings and death of Christ. These waters may represent,

1. The preaching of the gospel, whose glad tidings to the awakened and distressed conscience are like cold water to a thirsty soul, and afford refreshment and satisfaction which no philosophy can furnish. The gospel announced the plentiful provision of spiritual and incorruptible blessings, such as are necessary for the welfare of the soul, as water is necessary for the well-being of the body. "Water is a striking image, and especially in eastern countries, where there are vast deserts and often a great want of water. The soul by nature is like such a desert, or like a traveller wandering through such a desert. It is thirsting for happiness, and seeking it everywhere, and finds it not. It looks in all directions, tries all objects, but in vain. Nothing meets its desires. Though a sinner seeks for joy in

wealth and pleasures, yet he is not satisfied. He still thirsts for more, and seeks still for happiness in some new enjoyment. To such a weary and unsatisfied person the good news of a Saviour is as cold water to a thirsty soul."

These are the waters so frequently spoken of by the evangelical prophet Isaiah: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert; the beasts of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Isa. 41: 17, 18. 43: 19, 20. All the blessings of redemption are represented by water. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 1, 2. Every blessing we can want, pardon of sin, adoption into God's family, an interest in his gracious promises, his aid and protection in every situation; all these flow from Christ the Rock that was smitten.

2. As these waters issued from the rock, so the Holy Spirit flows from the death of Christ. "Nevertheless, I tell you the truth, it is expedient for you that I go

away ; for if I go not away, the Comforter will not come unto you : but if I depart, I will send him unto you." John 16 : 7. There is nothing more frequent in sacred Scripture than to represent the gift of the Holy Spirit, in all his operations, by water, and that most fitly, for his power to refresh and purify. Our blessed Lord and Saviour himself, on more than one occasion, compared these influences to water. To the woman of Samaria he said : " If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink : thou wouldest have asked of him, and he would have given thee living water." John 4 : 10. Again on the last day of the feast of Tabernacles, " that great day of the feast, Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The Evangelist observes : " This spake he of the Spirit which they that believe on him should receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified." John 7 : 2, 37-39.

These influences of the Spirit our Lord calls " living waters," to denote springs or fountains of running streams, in opposition to dead or stagnant water, as in a pool, or deposited in a cistern ; and because of their producing, sustaining, and perfecting spiritual life. " And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. 22 : 1. These gifts Christ has promised to his church to the end of time ; and they are as necessary unto salvation as the sufferings of Christ were in the work of redemption. Hence saith the apostle, " If any man have not the Spirit of Christ, he is none of his." Rom. 8 : 9.

3. The waters flowing from the smitten rock typified the blessed effects of the precious blood of Christ.

As the waters flowing from the rock were both for refreshment and for purification, so in like manner is the blood of Jesus Christ. “Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.” John 6 : 53. In that day when the blessed Saviour was wounded and bruised and nailed to the ignominious cross, a fountain was opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. Zech. 13 : 1. “And the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1 : 7.

“The blood of Christ,” by which is meant his sufferings and death, not only procured for us a discharge from the guilt and punishment of sin, but also those sacred influences by which sin is to be subdued more and more till it is quite abolished. It purges the conscience from dead works ; it reaches to the very soul, the soul defiled with sin, which is a dead work, proceeding from spiritual death and tending to death eternal. It also enables us to serve the living God, not only by purging away the guilt which separated between God and the sinner, but by sanctifying and renewing the soul, through the gracious influences of the Holy Spirit promised by Christ for that purpose, that we might be enabled to serve the living God in a lively manner.

There are some peculiar properties connected with the water flowing from the rock worthy of our notice.

1. It was neither nature nor Moses's rod that produced water from the flinty rock ; but the miraculous power of God ; for who could have expected that the smiting of a rock would have furnished a flood of living water ? Reason would have expected fire rather than

water ; but it was the Lord's doing and is marvellous in our eyes. In like manner, who would have imagined that the Redeemer's sufferings and death would produce such healing and saving effects ? Hence Christ crucified has ever been foolishness to the Greeks and a stumbling-block to the Jews ; but to them which are called, both Jews and Greeks, the power of God and the wisdom of God. The foolishness of God is wiser than men ; and the weakness of God is stronger than men. 1 Cor. 1 : 23-25. " Which things the angels desire to look into." 1 Pet. 1 : 12. It is the prerogative of faith to extract joy out of sorrow, happiness out of misery, glory out of ignominy, and life out of death.

2. The waters flowed from the rock in great abundance. The miraculous stream was not exhausted, though many hundred thousands of men, with their herds, drank of it daily. Thus inexhaustible is the fulness of Jesus Christ, from whom all sorts of men, the Jew and the Gentile, the Barbarian and the Scythian, the bond and the free, may receive all sorts of blessings. Let us not be straitened in ourselves, but come daily to this river of God which is full of water, which can never run dry, nor be exhausted, how abundantly soever we drink of its refreshing streams.

3. The rock constantly supplied them with water ; the streams not only relieved their present wants, but secured their future supplies, " for the rock followed them " in their journeyings, so that they were constantly refreshed by them : and thus Jesus Christ is constantly the same. As long as we are in the wilderness our spiritual wants will return, but the Saviour will never leave us, and the blessings of the gospel shall never cease, but follow the true Israel of God till mortality shall be swallowed up of life, till the wilderness shall

be exchanged for Canaan. In the mean time our condition is softened, and we can sometimes sing the Lord's song in a strange land ; but soon the sun shall not light upon us, nor any heat ; for the Lamb that is in the midst of the throne shall feed us, and lead us unto living fountains of water, which the winter shall not arrest in icy fetters, nor the drought of summer drink up like a brook ; for thus the promise runs : " In summer and winter shall it be." Zech. 14 : 8.

We close the subject with a few observations.

1. In the conduct of the Israelites we have a specimen of human nature. When the Lord provided water out of the rock a second time it was for a new generation, but they proved themselves to be the offspring of degenerate parents. The punishment inflicted on their fathers made no lasting impression on them ; in the same circumstances they displayed the same spirit of rebellion and unbelief, and almost invoked the repetition of the same judgments on themselves, on account of existing temporary inconveniences. Truly this was an unbelieving race, and we may wonder at the long-suffering and forbearance of God toward them. Yet let us turn our thoughts inward ; let us think of our murmurings and rebellions : we can easily exclaim against the Israelites ; but had we been in their place, cooped up in the wilderness, confined mainly to one kind of food, at a distance from all the delicacies and varieties with which even the poorest in a fertile land are comparatively feasted, during the revolutions of the seasons and their several productions ; should not we too have been fretful and impatient ? Not that we should have had either right or reason to complain ; but because we are proud and sensual, and consequently hard to please.

2. The rebellious conduct of the Israelites has been

written and preserved, not for our imitation, but as a caution : and as such the apostle recommended it to the church at Corinth. "Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come , wherefore, let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10 : 11, 12. How necessary the caution when not only the Israelites, but even Moses and Aaron stand condemned, though not of the *same*, yet of *similar* unbelief, rebellion, and anger ! Even Moses, "the meekest of all men," "spake unadvisedly with his lips;" and we are constrained repeatedly to notice the most eminent saints defective in their most distinguishing excellences. Abraham, the father of the faithful, so eminent for love, faith, and obedience as not to withhold his only son Isaac from the command of God, yet feared lest the Egyptians should take from him his wife Sarah, and in unbelief and distrust of the promise and providence of God made use of dissimulation, if not a direct lie, advising Sarah to say that she was his sister. Job, the most patient, yet cursed the day of his birth ; David, the man after God's own heart, yet committed adultery and murder ; Solomon, the wisest of all men, was guilty of the greatest folly in his departure from God. How true it is that the best of men are but men at best ! "Oh Lord, if thou shouldest mark iniquity, Lord, who shall stand ?" Lord, save us from the sin of unbelief, and keep us by thy mighty power, "through faith unto everlasting salvation."

3. A believing contemplation of this subject ought to excite love, gratitude, and holy obedience. The rock smitten was senseless, but Jesus Christ not only felt his sufferings, but knew them all beforehand, and yet consented to be smitten, that we might drink abundantly

of the river of pleasures. Great was the love of David's three worthies, who hazarded their lives to purchase for their longing general a draught of water from the well of Bethlehem. But far greater was the love of the blessed Jesus, who lost his life, and poured out his precious blood, that we might draw water with joy from the wells of salvation, when hungry and thirsty our soul fainted in us. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. 107 : 8.

We should consider ourselves under the highest obligations to a friend who, when we were deeply involved in debt, kindly discharged our debts, placed us in a comfortable situation, and promised us his farther assistance in every time of need, and who devoted his whole life and interest to promote our welfare. Of such a nature, but in an unspeakably greater degree, will the affection of a sincere believer be to him who was smitten of God for his sake. When impressed with such views as these, it is impossible that he should harbour a thought contrary to the will of his heavenly Friend; and it is only because he is not properly acquainted with his own unworthiness and his Saviour's great goodness, that he at any time encourages a temper or practice not agreeable to the spirit and rule of the gospel of Christ; "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2 : 14.

4. The Israelites felt the want of water before they murmured; and with what unsatiable appetite would they bend down to drink of the flowing stream! Such is the spirit with which we ought to approach the ordinances of God's house; and with such dispositions the sinner must apply to Jesus Christ for salvation. The venera-

ble Mr. Jay, alluding to the smitten rock, says : " We have met with a painting of this scene. Some were represented as pressing close to the fissures to catch the enlivening draught. Others as falling down upon their knees to drink of the bubbling flow. Fathers and mothers were eager to impart to their parched children, who stretched out their eager hands and necks. Others were hastening to bear relief to the lame, the sick, and the dying. And did we but thirst as they did, such would be our longings after the Saviour; so precious would be a participation of his benefits; so eager should we be, not only to obtain supplies for ourselves, but to communicate them to others also." " As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" Ps. 42 : 1, 2.

5. Let us learn from the subject to trust God's providence, even in the greatest straits and difficulties. Those who, in this wilderness, keep to God's way, may trust him to provide for them. While we follow the pillar of cloud and fire, surely goodness and mercy shall follow us like the waters out of the rock. Jehovah's care over the children of Israel as a nation is a specimen and pledge of his care to every true Israelite. Our subject is but one instance out of the many miraculous interferences of God in behalf of that chosen people. I would earnestly recommend, to every reader, a careful perusal of that most useful book, " The History of Redemption," by the very pious Jonathan Edwards, who, having spoken of the preservation of saints in former ages, proceeds thus : " But this preservation of Israel in the wilderness, was on some accounts more remarkable than any of them; it was by a continual

miracle of so long duration. There were, as may be fairly computed, at least two millions of souls in that congregation. But if miraculous support had been withheld, they must all have perished in less than a month's time, so that there would not have been one of them left. But yet this vast multitude subsisted for forty years in a dry barren wilderness, without sowing, reaping, or tillage. Their bread was daily rained down to them out of heaven, and they were furnished with water out of a rock ; and the same clothes with which they came out of Egypt, lasted all that time. Never was an instance like this, of a nation being so upheld for so long a time."

6. Let the humble, penitent sinner, who thirsteth after righteousness, take encouragement to come to Jesus Christ without objection or delay. As the waters flowing from the rock were not only plentiful, but also free and accessible to all, so the blessings of the gospel are not only inexhaustible, but are also to be obtained without money and without price ; without any regard to persons or conditions of life or circumstances ; but whosoever comes, weary and heavy laden, shall find rest for his soul. Isa. 55 : 1, 2. Matt. 11 : 28.

Let not conscience make you linger,
Nor of fitness fondly dream ;
All the fitness he requireth,
Is to feel your need of him ;
This he gives you ;
'Tis his Spirit's rising beam.

7. Lastly, we observe, that if an Israelite had refused to drink water of that flowing from the smitten rock he would have certainly and justly perished for the want of any other water ; in like manner will those certainly and justly perish who are guilty of refusing to drink of

the water that flows from Christ, the rock that was smitten. Of such persons Jehovah saith : " Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord ; for my people have committed two evils ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2 : 12, 13. " Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved." Acts 4 : 12. Jesus Christ is the only rock to build our hopes upon, for every blessing, needful for this life and for that which is to come. If any man builds upon any other foundation he is a foolish builder, and will be awfully disappointed at the time of the most extreme danger. Hear the parable of Christ and be wise : " Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not ; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell ; and great was the fall of it." Matt. 7 : 24-27.

Open, O Lord, the ears of sinners to hear thy gracious invitation : " Ho, every one that thirsteth, come ye to the waters." Open their eyes to see this well, as once thou didst open the eyes of Hagar in the wilderness, lest in hell they lift up their eyes, being in torments, without a drop of water to cool their tongues.

" The Lord liveth ; and blessed be my Rock ; and let the God of my salvation be exalted." Ps. 18 : 46.

LECTURE XXVIII.

JOSEPH.

“AND Joseph said unto his brethren, Come near to me, I pray you ; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither ; for God did send me before you to preserve life. For these two years hath the famine been in the land ; and yet there are five years, in which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God ; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.” Gen. 45 : 4–8.

Although it does not appear from any express Scripture declaration that Joseph was designed to be a type of the Messiah, yet the circumstances wherein they resemble each other are so numerous, clear, and striking, that all judicious commentators and writers on the subject of types have considered him as one of the most remarkable ; as a beloved son, an affectionate brother a trusty servant, an illuminated prophet, a resister of temptation, a forgiver of injuries, an innocent sufferer, an exalted prince, and an universal deliverer. To present this most interesting subject in a clear light, we propose to consider Joseph as a type of Christ in his excellent character ; in his deep humiliation and sufferings ; in

his remarkable exaltation ; and in his amiable conduct to his brethren. We notice,

I. The excellent character of Joseph.

“No human character exhibited in the records of Scripture is more remarkable and instructive than that of Joseph. He is one whom we behold tried in all the vicissitudes of fortune ; from the condition of a slave, rising to be ruler of the land of Egypt, and in every station acquiring, by his wisdom and piety, favour with God and man. While overseer of Potiphar’s house, his fidelity was proved by strong temptations, which he honourably resisted. When thrown into prison by the artifice of a false woman, his integrity and prudence soon rendered him conspicuous, even in the dark mansion. When called into the presence of Pharaoh, the wise and extensive plans which he proposed for saving the kingdom from the miseries of impending famine, justly raised him to a high station, wherein his abilities were eminently displayed in the public service. But in his whole history there is no circumstance so striking and interesting as his behaviour to his brethren, who first sought his life, and then sold him into slavery. Where can we find a person more distinguished by an assemblage of illustrious virtues ? in the lowest adversity, patient and faithful ; in the highest prosperity, beneficent and generous ; dutiful and affectionate as a son, kind and forgiving as a brother ; accomplished as a statesman ; wise and provident as a ruler of the land.”—*Blair*.

1. Joseph was greatly beloved of his father. “Israel loved Joseph more than all his children.” And of the blessed Jesus it was said : “Behold, my servant, whom I uphold ; mine elect, in whom my soul delighteth : I have put my Spirit upon him : he shall bring forth judgment to the Gentiles.” Isa. 42 : 1. “To whom did

God the Father ever say, Thou art my Son, this day have I begotten thee ?" and again and again the voice was heard from the excellent glory, saying : " 'This is my beloved Son, in whom I am well pleased.' "

2. Joseph was endowed with superior wisdom and knowledge. The spirit that dwelt in him, the revealer of the secret things of God to man, eminently distinguished him above others. To his wisdom the king of Egypt bore a remarkable testimony, who, when Joseph had interpreted his dreams, and pointed out the means of providing against the famine which they predicted, "said unto his servants, Can we find such an one as this is, a man in whom the Spirit of God is ?" Gen. 41 : 38. But a greater than Joseph is here. In Jesus Christ "are hid all the treasures of wisdom and knowledge." He is the great "Counsellor," and that blessed Lamb who has prevailed to open the book, and loose the seals thereof." He has the Spirit without measure, and thereby opens all the deep mysteries of God that lay hid from ages and generations. Of him it was prophesied : "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord." Isa. 11 : 2, 3.

3. In the character of Joseph we have a remarkable instance of piety and the fear of the Lord. In the firmness with which he resisted the most alluring temptation to sin, we have a signal proof of the inflexible purity of his heart, and of the abiding sense which he had of the love and presence of his God ; and in this respect he was a striking emblem of the blessed Jesus, "who was holy, harmless, undefiled, and separate from sinners—who was tempted of the devil, yet without sin."

We proceed to consider,

II. Joseph as a type of Christ in his state of humiliation and sufferings. The sufferings of Joseph were diverse, grievous, and unmerited. Jacob, on his death-bed, in his farewell address to his sons, speaks thus of them : "The archers have sorely grieved him, and shot at him, and hated him." Gen. 49 : 23. David, referring to the history of the Patriarch, says : "He sent a man before them, even Joseph, who was sold for a servant ; whose feet they hurt with fetters : he was laid in iron." Ps. 105 : 17, 18.

We will select a few particulars.

1. His life was in imminent danger. He was sent by his father to inquire of the welfare of his sons who were feeding their flocks in the wilderness ; and dreading no harm, as he was innocent, and a stranger to offence, he carefully inquires after them, till at last he finds them out. But ah ! he looked for brethren, and beholds murderers. "Wrath is cruel, and anger is outrageous ; but who can stand before baleful envy ?" Transported with this blind fury, they forget at once that they are men and brothers, and take horrid counsel against the darling youth, to imbrue their hands in his guiltless blood. One, more merciful than the rest, proposes that they cast him into a pit, rather than murder him outright ; for doubtless he intended by this artifice at once to indulge their fury and to elude it, by finding means to restore him again to his father. The proposal is approved. They strip him of his garment of many colours, and, regardless of the anguish of his soul, they let him down into the pit. Who does not see a striking likeness of the early sufferings of the beloved Son of God, who being sent by his Father to promote the welfare of man, had scarcely been born into the world

ere his life was sought after, and the cruel deed was prevented only by the immediate interference of God ; and as soon as Jesus Christ began actually "to seek and to save them that were lost," he commenced with the lost sheep of the house of Israel ; "he came to his own, but his own received him not," John 1 : 11, but sought his life.

Like Reuben, who interceded in behalf of Joseph, there were doubtless many in Israel who would gladly have saved the life of Jesus had it been in their power. Witness Nicodemus : "Doth our law judge any man before it hear him, and know what he doeth?" John 7 : 51. Yea, the judge himself who condemned him declared once and again that he found no cause of death in him, and was anxious to release him. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person : see ye to it." Matt. 27 : 24.

2. Joseph was sold as a slave. Having cast Joseph into the pit, "they sat down to eat and drink," and designed to leave him to perish there. But the God of providence reserved him for better things ; for lifting up their eyes, they see approaching a company of merchants, carrying balm and myrrh from mount Gilead into Egypt, and they sold Joseph for twenty pieces of silver, and by them he was again sold to Potiphar, the captain of the king's guard, a very rich and powerful man, one of the greatest in the whole country. What a wretched condition ! To be thus sold twice as a slave, to a strange master, in a strange land, far off from his father's house. But Joseph was not friendless. That God whom he loved and feared in his father's house was with him in the house of a stranger ; "and made all that

he did to prosper ;” and therefore Potiphar “ made him overseer over his house, and all that he had he put into his hands.”

In like manner Jesus Christ was sold, not only as a slave, but to be delivered unto prison and death, and that by one of his own disciples and apostles. This treachery the prophet foretold : “ And I said unto them, If ye think good, give me my price ; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter : a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.” Zech. 11 : 12, 13. And the Lord Jesus Christ informed his disciples of it beforehand, to confirm them in their belief of his Messiahship : “ I speak not of you all ; I know whom I have chosen ; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.” John 13 : 18, 19. Ps. 41 : 9.

Now this prediction was literally fulfilled with respect to Jesus. For Judas having agreed with the chief priests to deliver Jesus into their hands for thirty pieces of silver, and having fulfilled his engagement, he received his wages. But his conscience afterward accusing him, he returned them the money, acknowledging his guilt ; but they not judging it lawful to put the money into the treasury, because it was the price of blood, bought the potter’s field with it, as a burying-place for strangers. Matt. 27 : 3-10.

But the same God that had been with Joseph and prospered the works of his hands, was also with the Lord Jesus. “ We know,” said Nicodemus. “ that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him.”

John 3 : 2. "How God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil ; for God was with him." Acts 10 : 38.

3. Joseph cast into prison.

We left him in the house of Potiphar in a high and exalted station of honour, responsibility, and usefulness. But high places are slippery places. Prosperity draws on temptation. Such was the case with Joseph. He was tempted to the commission of a heinous sin, with which, however, multitudes would have readily complied, but he nobly resisted and conquered ; and his deliverance is no less a wonder than it was for the three children to be in the fiery furnace and not be burned. This temptation is thus related : "And it came to pass after these things, that his master's wife cast her eyes upon Joseph ; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand ; there is none greater in this house than I ; neither hath he kept back any thing from me but thee, because thou art his wife ; how then can I do this great wickedness, and sin against God ? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass, about this time, that Joseph went into the house to do his business, and there was none of the men of the house there within, and she caught him by his garment, saying, Lie with me ; and he left his garment in her hands and fled, and got him out." Gen. 39 : 7-10. "Considering the circumstances of the case, we cannot too much admire this glorious victory of chastity, the power of divine grace displayed in it, and the excel-

lence of him who was hated of his brethren. Comparing his conduct with that of Judah, Reuben, and the other sons of Jacob, it must be allowed, that he had justly the preference in his father's esteem. Nor was this refusal more worthy of admiration, than the *manner* of it. 'The calmness of his spirit, the force of his arguments, the generosity and delicacy, as well as piety, of his sentiments, are most beautiful. And had not the vile passions of this adulterous woman stupified and hardened her heart, surely she must have been reclaimed, or even converted to his God, and induced to embrace that religion which he so adorned and recommended by his conduct.'—*Scott*.

Joseph having refused to gratify the abominable wishes of his mistress, inflamed with rage, and to purge herself, she turned his accuser, wounded his reputation, deprived him of his liberty, and exposed his life to extreme peril. Potiphar, listening to the charges of his wife, threw him into prison, where he was rigorously confined. "Whose feet they hurt with fetters : he was laid in iron." Ps. 105 : 18. It should seem, however, that this rigour was not of very long continuance ; and that the jailer restored Joseph to all his confidence and intrusted him with the management of the prison. Gen. 39 : 21–23. The same God who before this prospered Joseph in the house of Potiphar was with him in the prison also, and prospered the works of his hands. 'The presence and approbation of God, and a conscience void of offence, changes a prison into a palace, and turns sorrow into joy.

"Thy shining grace can cheer
This *dungeon* where I dwell ;
'Tis *paradise* if thou art here,
If thou depart, 'tis *hell*."

Like Joseph, we see Jesus Christ falsely accused and unjustly condemned. Even in the prison we behold Joseph a type of Christ on the cross. Here we find Joseph between two other prisoners, foretelling the release and restoration of the one and the destruction of the other; how evidently does this prefigure the affecting transaction which took place upon Calvary, when the blessed Jesus "was numbered with transgressors," being crucified between two thieves, assuring one of immediate entrance into paradise, while the other is left to perish. Before we proceed to consider the exaltation of Joseph, let us very briefly notice the different causes of his sufferings.

1. Envy was the cause of the unnatural and cruel conduct of his brethren. Joseph was the youngest and best beloved of all the children of his father; therefore, we are told, that "when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably with him." This envy and hatred was greatly increased by his dreams concerning his future greatness; for they said unto him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words." Gen. 37. 8, 11. How forcibly does this remind us of the conduct of God's ancient people toward the blessed Jesus! When they saw the honour which God conferred on him, and the favour he had with men, they said: "If we let him alone all men will go after him," and they were moved by envy and hatred, and were determined to destroy him.

Often Jesus spake to them of his kingdom and future exaltation and glory; but because they did not see him such a Messiah as they were taught to expect by the

vain traditions received of their fathers, suited to the carnal desires of the heart, therefore they were greatly enraged at the very thought of his being their king. The constant language of their heart was, (and alas! still is that of their offspring,) "we will not have this man to reign over us."

2. As the merchants who bought and sold Joseph were actuated by a pecuniary motive, so was Judas actuated by the love of money in betraying the Lord of glory into the hand of his enemies. Himself acknowledged that he had betrayed innocent blood. Matt. 27 : 4. And our Lord expressly declared that he was a thief. John 12 : 6.

3. Revenge was the motive of Joseph's mistress. Having tried in vain to *make* him a criminal, she endeavours to *represent* him as one. Her love was now turned into the utmost rage and malice, and she pretends that she cannot endure the sight of *him* whom a while ago she could not endure out of her sight. Thus the love of the Jews toward the Lord Jesus Christ was turned into hatred, malice, and murder. Because he would not comply with their repeated wishes of setting up a temporal and worldly kingdom, therefore they exchanged their exclamations of Hosanna to the son of David, into the cry, "Crucify! crucify him!"

4. As the design of God, in permitting these different agents to increase the afflictions of Joseph was of the most benevolent kind, "to save much people alive," so in like manner, to save multitudes from perishing eternally, he permitted his Son, his well beloved Son, to be put to the most cruel, agonizing sufferings, and to the ignominious death, the death of the Cross.

“ O for this love, let rocks and hills
Their lasting silence break ;
And all harmonious human tongues
The Saviour's praises speak.”

We now proceed to notice,

III. Joseph's deliverance and exaltation.

How true it is that “ God taketh the wise in their own craftiness !” When Joseph's brethren tried to bring to nought his dreams, their cruelty was made the means of fulfilling them ; and when Joseph had been unjustly cast into prison it was overruled to promote his exaltation. In like manner, when “ Herod and Pontius Pilate, the Jews and the Gentiles, were gathered together against Jesus, it was only to do that (though wholly undesigned by them) which the determinate counsel and foreknowledge of God had decreed to be done.” By a chain of remarkable circumstances, evidently brought about by the hand of God, such as the dreams of the prisoners and those of Pharaoh, Joseph was delivered from the prison and exalted to be governor over the whole land of Egypt. How unlikely was this result ! Who that beheld him in prison would have anticipated the time when he would be next to the very throne ? In like manner, the very disciples gave up all hopes of seeing Jesus delivered from the prison and the grave and exalted to the right hand of the throne of God. Witness the sad and desponding looks of the two disciples going down to Emmaus ; and when Jesus asked them why they were sad, one of them replied . “ Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?—Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God, and all the people : and how the chief priests and our rulers

delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel : and besides all this, to-day is the third day since these things were done." Luke 24 : 15-21.

The exaltation of Joseph is described in very striking language. " And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art : thou shalt be over my house, and according unto thy word shall all my people be ruled : only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck ; and he made him to ride in the second chariot which he had : and they cried before him, Bow the knee ; and he made him ruler over all the land of Egypt." Gen 41 : 37-43.

In similar striking language is the exaltation of Jesus described by the inspired apostle. " Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : that at the name of Jesus every knee

should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 5-11.

Nor can we omit the striking analogy between Joseph and Jesus, that when Joseph was cast out by his brethren, as one that should not reign over them, he was received and respected by strangers and exalted to be their ruler. In like manner, when the Jewish nation abhorred and rejected Jesus, he became a light unto the Gentiles, was believed on in the world, and was preached for salvation unto the ends of the earth.

Joseph not only became ruler of Egypt, but he was also made the happy instrument of keeping much people alive. For by his wisdom, prudence, and industry, he gathered together, during the seven years of plenty, all the corn that could be spared, and when there was famine in all other lands he supplied his subjects with plenty. In all these things a greater than Joseph is here. Jesus spent his life and shed his precious blood to confirm the new and everlasting covenant, which is ordered in all things and sure; and as the reward of his sufferings it has pleased the Father that in him should all fulness dwell; and that out of his fulness we may receive grace after grace to help in every time of need. John 1 : 16. Col. 1 : 19.

How must the reflecting Egyptian have admired the kind providence of God, that sent such a man as Joseph to keep them alive in famine! But oh how much greater the blessedness of them who are under the care of the blessed Jesus, the good shepherd of the sheep! They shall not want. "I am the bread of life," said Jesus; "he that cometh unto me shall never hunger, and he that believeth on me shall never thirst." John 6

35. "He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him." John 3 :

36. We proceed to consider Joseph as a type of Christ,

IV. In his behaviour to his brethren.

1. He knew them, but they knew him not. Nothing can be more affecting than the account of the patriarch's deportment toward his brethren after his exaltation to honour. They were well known to him, though he was not recognised by them. "The Lord knoweth them that are his," long before they are made spiritually acquainted with him. He knoweth his sheep before he is known of them. He hath his eye upon poor, blind, and impenitent sinners, while yet wandering on the mountains of ignorance and unbelief, and in due time he calls them by his Spirit, and brings them by a way which they knew not, into the narrow path that leadeth unto life. "I saw thee," said he to Nathaniel, "when thou wast under the fig-tree." John 1 : 48.

2. At first he treated them harshly. When Joseph had recognised his brethren, he would fain have run at once into their arms, and clasped them to his bosom. But he had wisdom as well as kindness, and he knew it would be best for them in the end that they should be brought to feel and lament their former guilt and offences. He therefore spake at first roughly unto them, and for a time made himself strange. The consequence was that their conscience, long dormant, was awakened, and they began to feel and acknowledge their sin. For "they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear ; therefore is this distress come upon us. And Reuben

answered them, saying, Spake I not unto you, saying, Do not sin against the child ; and ye would not hear ? therefore, behold, also his blood is required. And they knew not that Joseph understood them ; for he spake unto them by an interpreter." Gen. 42 : 21-23. One reason of Christ's exaltation is "to give repentance unto Israel." It is good that his people should feel godly sorrow and contrition for their past transgressions, that they may learn to value more that precious blood which has procured their pardon. Blessed is that distress which brings a sinner to himself, and so brings his past guilt to recollection as to cause him to abhor himself like Job, and repent in dust and ashes before God.

The sigh of the true penitent, however secretly it may be heaved, cannot be hid from our compassionate High Priest. The brethren knew not that Joseph understood them, but *he did*. And so overcome was he with the emotions of his joy that he turned himself about from them and wept. He continued, however, to disguise himself for their good, and therefore he sent them back laden with corn to their father, and commanded their money to be returned into their sacks.

Before the sinner is completely humbled in his own sight, by a saving view of the Lord Jesus as made unto him "wisdom, righteousness, sanctification and redemption," he is ever dreaming of bringing a price in his hand to purchase his salvation. Nothing is so common for persons after they have begun to seek the Lord in sincerity, as to expect, that Christ's merits will be applied to them, on account of what they are now doing for God. They cannot at first comprehend or receive a free salvation, a gift of God to the utterly unworthy, wine and milk bought, and yet as far as they are concerned, bought without money and without price, and

like Joseph's brethren they are afraid. This harsh treatment brought them to farther repentance ; " and Judah said, What shall we say ? what shall we speak ? or how shall we clear ourselves ? God hath found out the iniquity of thy servants." Gen. 44 : 16. When they were thus brought to lie humble and helpless at his feet it was enough. Joseph wished not to afflict them, but for their good. He could now, therefore, no longer refrain himself, but bid all to go out, while he discovered himself to them ; and he not only wept, but wept aloud for joy, and he said unto them, in the voice of the tenderest affection, " I am Joseph ;" and when his brethren could not answer him for trouble, he said unto them : " Come near to me, *I pray you* : and they came near ; and he said, I am Joseph, whom ye sold into Egypt." And now, behold, he is as anxious to bind up their broken heart, as he was before to smite them with contrition. " Now, therefore," added he, " be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

In like manner the Lord Jesus Christ is a most compassionate High Priest, and deals most tenderly with the awakened, penitent sinner. He gathers the lambs with his arms and carries them in his bosom ; and gently leads those that are with young. He never breaks the bruised reed, nor quenches the smoking flax ; but strengthens the weak and feeble in the flock, and reclaims those that have gone astray.

Lastly. Joseph not only manifested his love without reserve, without reproach, and without reference to the past, except in words of consolation, but he also supplied their wants, gave them corn without money,

clothed and fed them at his table, furnished them with chariots for their journey, admonished them to peace by the way, and at last placed them in Goshen, till they should be translated to Canaan. So does the Lord Jesus Christ give his brethren all that they need, and that freely, without price ; he washes and cleanses them by his blood and Spirit ; he feeds them at his table, clothes them with his righteousness, gives them the chariots of salvation, commands them to love one another, and finally places them, even here, in the land of light, till he brings them to the celestial Canaan, where there is fulness of joy for evermore.

Thus we have taken a brief survey of the life of Joseph ; we have seen his character ; one more lovely was never exhibited—the most dutiful of sons, the most forgiving of brothers, the most faithful of servants ; virtuous in temptations, patient in adversity, condescending in prosperity ; lovely in person, but more lovely in mind ; wise, prudent, kind, affectionate, pious. His end was calm, and his faith in the divine promises unshaken, while he “ made mention of the departure of the children of Israel, and gave commandment concerning his bones.” “ Mark the perfect man, and behold the upright, for the end of that man is peace.” Ps. 37 : 37. Still let us not forget that even Joseph, the most lovely among the sons of men, was only a type of Jesus Christ, who is the chief among ten thousand and the altogether lovely ; to whom be honour and glory for ever and ever. Amen.

By way of improvement I would add only a few words :

1. To the awakened, penitent sinner, inquiring what he must do to be saved, I would say, as Pharaoh did, “ Go to Joseph,” to Jesus the friend of sinners, who

will supply all your need. As it was by the wisdom and prudence of Joseph, that abundant provision was made to prevent multitudes from perishing by famine, so it was due that he should have the honour and pleasure of distributing it; and in like manner, as it was by the obedience, sufferings, and death of Christ that all the blessings of the new covenant were procured, therefore "it pleased the Father that in him should all fulness dwell," Col. 1 : 19, and every sinner is now directed to "go to Jesus." "This is my beloved Son, in whom I am well pleased, *hear ye him.*" Matt. 17 : 5. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4 : 12. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14 : 6. And as there was abundant supply for all that came from every country and people, so "Christ is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7 : 25. See the ability of Jesus Christ to save the chief of sinners exemplified in the character given of the Corinthians that were saved; and Jesus Christ is ever the same. Heb. 13 : 8. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1. Cor. 6 : 9-11. Be persuaded, therefore, O my fellow-sinner, to commit your soul, and your all to

Jesus, as Potiphar intrusted his all to Joseph, and the blessing of salvation will fill your cup to the very brim.

2. Fellow-traveller to the heavenly Canaan, rejoice in Christ, who ever liveth to bless those who trust in him. Notwithstanding former crimes, and present unbelieving, injurious suspicions, he acknowledges for his brother every humble sinner, who supplicates his mercy, and as such he will comfort his heart and provide for his wants, and receive him to glory. Let us daily seek his favour, constantly rely on his mercy, and universally submit to his will; and when we come to die, give him charge both of soul and body; so shall we find him faithful and "able to keep that which we have committed to him," until the great decisive day; so that "when Christ, who is our life, shall appear, we shall also appear with him in glory." Col. 3: 4.

3. Although I have already exceeded the limits of one lecture, yet I cannot dismiss the subject without expressing the unusual pleasure I have felt, particularly in contemplating the interesting interview between Joseph and his brethren. None indeed can read the plain and simple narrative without being deeply affected. Every believer in Christ also has experienced something like it when he first became acquainted with the blessed Jesus; but my very soul leaped for joy at the believing prospect, when the Lord Jesus Christ shall make himself known to my Jewish brethren and kinsmen after the flesh in the manner he did to Saul of Tarsus, but in an infinitely more glorious appearance. Oh how much more wonderful and affecting will that meeting be, when the whole Jewish nation, who still blaspheme the Son of God, and would crucify him afresh, shall look unto him whom they have pierced and mourn for it. Great indeed will be the mourning, but greater

still will be the joy when he shall say unto them, "Fear not; I am Jesus your brother, friend, and Saviour, whom ye have crucified, but whom God has raised up from the dead, and exalted him unto his right hand as a prince and a Saviour, to give repentance unto Israel and the remission of sin." Overwhelmed with wonder, love, and gratitude, they will exclaim, "Lo, this is our God; we have waited for him, and he will save us: this is Jehovah: we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. Then, like Joseph's brethren, who carried the good news to their father's house, will the converted Jews, filled with holy zeal, spread the glad tidings of salvation throughout the world; then, and not till then, bigotry shall be buried in reality, people, kindred and nations shall form but one fold under one shepherd, Christ Jesus the Lord. "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Ps. 14: 7. Hasten it, O Lord, for thy name's sake. Amen and Amen.

Abrah'm's seed, cast off so long,
Shall soon appear among the saved,
Shall arise, and join the song,
"Hosanna to the Son of David."

Jews and Gentiles shall unite,
By Satan's power no more enslaved,
And shall sing, with great delight,
"Hosanna to the Son of David."

LECTURE XXIX.

THE VAIL OF THE TEMPLE RENT.

“JESUS, when he had cried again with a loud voice, yielded up the ghost. And, behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”
Matt. 27 : 50–53.

The prophet Isaiah, speaking of the birth of the Messiah, said : “His name shall be called *Wonderful*, Counsellor,” &c. Isa. 9 : 6. As many remarkable events attended the birth and the life of Jesus Christ, so also his death was attended by wonderful circumstances, mentioned in the text. One of these miracles was the rending of the vail of the temple from the top to the bottom.

We read in the sacred Scriptures of three remarkable vails ; the vail with which Moses covered his face, Exod. 34 : 33–35, 2 Cor. 3 : 13 ; the vail upon the heart of the Israelites, or their spiritual blindness, 2 Cor. 3 : 15, 16 ; and the vail which separated between the holy place and the most holy. This latter vail was of the strongest contexture, the richest materials, and the finest workmanship. Moses has given us the following description of it : “And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work : and thou shalt hang it upon four pillars of shittim wood overlaid with gold ; their hooks shall

be of gold upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony : and the vail shall divide unto you between the holy place and the most holy." Exod. 26 : 31-33. 'This was the vail that was rent at the death of Christ.

There is a tradition among the Jews, that forty years before the destruction of Jerusalem by Titus, the brazen gates of the temple opened of their own accord. *T. Rab. Yoma*, fol. 39, col. 2. *Yarchi* and *Kimchi*, Zech. 11 : 1. *D. Gantz*, in *Zemach David*, Part II. fol. 25, col. 2. Josephus gives the following account of it : "At the festival of the passover the eastern gate of the inner (court of the temple) which was of brass, and vastly heavy, and had been with difficulty shut by twenty men and rested upon a basis armed with iron. and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared, that the signal foreshowed the desolation that was coming upon them." *Josephus' Jewish War*, Book VI., chap. 5, § 3. 'This story, doubtless, was invented as a memorial of the vail rent and thus made an opening into the most holy place.

— That this vail of the temple was a type of Christ is evident from the apostle's comparing it with the human nature of Christ, through which the way to heaven is opened, renewed, and consecrated. "Having, therefore, brethren, boldness to enter into the holiest by the

blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh." Heb. 10 : 19, 20. We propose to consider the typical signification of the vail, and the design of its being rent.

I. We consider the vail of the temple typical of the human nature of Christ.

1. As the vail of the temple concealed the most holy place, so was the divine nature and glory of Christ hid and concealed from the view of the people by his human nature. The glory which he had with the Father before the world was, he, like Moses, covered with the vail of his flesh, when he descended into our world, that he might be qualified for holding familiar converse with men upon earth, his terror not making them afraid. For if the face of Moses, the servant, did shine with such dazzling glory, by a short abode in the presence of Jehovah, on an earthly mount, that the Israelites could not endure to behold him without a vail ; how much less could the feeble eyes of mortal men have endured the face of Christ the Son, who abideth from everlasting in the presence of Jehovah, and was daily his delight, had he shone forth, in all the blaze of Deity, without the thick vail of his flesh ? Hence the multitude could not see his glory, and because of his poverty, reproaches, and sufferings, " many were astonished at him ; his visage was so marred more than any man, and his form more than the sons of men." Isa. 52 : 14. 53 : 2, 3. Yet there were some that could discern the glory of his divinity through the vail of his flesh. " The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1 : 14. " His glory," majesty, dignity, and splendour. " The idea of the writer is, that the

Word, though having assumed human nature, and dwelling in a most familiar manner among men, as a real human being, did yet show forth such glory, in his character and acts, as indicated a nature superior to man's, a nature like God's. 'The glorious goodness which he displayed was such as became the *only Son of God*. Though dwelling among men in feeble human nature, he yet gave decided indications of being more than a son of man ; through the veil of his human nature there beamed forth the radiance of the divine nature."—This glory was seen eminently on the mount of transfiguration, in his miracles, his doctrines, his resurrection, his ascension, all of which were such as to illustrate the perfections and manifest the glory that belonged only to the Son of God.

2. As the veil was embroidered and adorned by cherubim and ornaments, so was the human nature of Christ adorned with all the graces of the Holy Spirit without measure, and was frequently attended by the ministry of angels. Exod. 26 : 31. John 1 : 51. Heb. 7 : 26.

3. As the veil was supported and held up by pillars overlaid with gold, so was the human nature of Christ supported under the otherwise intolerable sufferings both in the garden and on the cross. This was the promise of the Father : " Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth." Isa. 42 : 1.

4. As there was no entrance into the most holy place but through the veil, so there is no coming to God nor entering into heaven but through the merit of Christ's human nature which was rent. The apostle referred to this veil, when he encouraged the Hebrews to approach a throne of grace : " Having therefore, brethren, boldness

to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." Heb. 10 : 19, 20. By this difficulty of entering the most holy place, and the necessity of the incense-cloud, and the atoning blood, the Holy Ghost taught, that the way into the holiest place, or, in other words, into God's immediate presence, was not yet made manifest; while the first tabernacle had its continuance, or while the Jewish dispensation continued. But let us proceed to notice more particularly,

II. The typical design of the rending of the vail.

"Behold, the vail of the temple was rent in twain from the top to the bottom." This relation is ushered in with Behold, to excite us "to turn aside and see the great sight," and learn some important truth. Just as the blessed Jesus expired on the cross, at the very time of the offering up of the daily evening sacrifice, and at the very hour while they were killing the paschal lamb : the priests themselves were eye-witnesses of the vail of the temple being rent, from the top to the bottom, by an invisible hand. This miraculous event may be considered typical,

1. Of the rending of the temple of Christ's body by the hand of death ; the true temple "in which dwelt the fulness of the Godhead bodily," Col. 2 : 9, not symbolically as in the Tabernacle, but really.

2. As a token of mourning on account of the death of Christ. It was a common custom among all nations, and is still practised among the Jews, to tear their garments on occasion of the death of any relative. Hence the priests were prohibited from tearing their garments on such an occasion ; Exod. 10 : 6. 21 : 10 ; but they might do it on hearing the words of blasphemy. Hence

when the blessed Saviour declared himself to be the Son of God, "the high priest rent his clothes, saying, He has spoken blasphemy." Matt. 26 : 65.

3. It signified the abrogation of the ceremonial law, and consequently the union of Jews and Gentiles. Jesus Christ by his death repealed (abolished by having fulfilled it) the ceremonial law and cancelled the handwriting of ordinances, took it out of the way, nailed it to the cross, and so broke down the middle wall of partition ; and, by abolishing this institution, and the ceremonies with which the Jews were distinguished from all other people, he abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace. Eph. 2 : 14-16. Christ died to rend all dividing vails, and make his people one. John 17 : 21.

4. It typified the revealing and unfolding of the mysteries of the Old Testament. The vail not only excluded from entering, but even from looking into the most holy place ; it was for concealment, as was the vail on the face of Moses, and was therefore called "the vail of covering." It was extremely dangerous for any one to see the furniture of the most holy place within the vail, except the high priest, and he but one day in the year, and that with great ceremony, and through a cloud of smoke, all of which pointed out the darkness of that dispensation ; but now at the death of Christ all was laid open, the mysteries are unveiled, so that he that runs may read the meaning of them. Now we see that the mercy-seat signified Christ the great propitiation, the manna signified Christ the bread of life. Hence says the apostle, at the conclusion of his comparison between the Mosaic and the Christian dispensation,

But we all, with open (or unvailed) face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3 : 18.

The gospel reveals Christ in his original dignity, and the infinite value of his sufferings. Believers under the Old Testament saw something of the glory of Christ, but it was too dazzling for them—they could not look steadfastly. There was a vail on all things under the law. God was represented by sensible objects—a cloud—a bush, &c.; the gospel discovers them clearly. "But into the second" (part of the Tabernacle) "went the high priest alone every year, not without blood, which he offered for himself, and for the errors of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present." Heb. 9 : 7-9. In these words the apostle teaches us, that the ceremonial law could not make the comers thereunto perfect, nor could the observance of it bring men to heaven; life and immortality lay concealed, till brought to light by the gospel; which was therefore signified by the rending of this vail at the death of Christ.

5. The rending of the vail gave assurance of free access to God. Sin had excluded man from the gracious presence of God, like an impenetrable vail, Isa. 59 : 2, so that nothing short of the death of Christ could remove the obstacle, rend the vail, and give the sinner free access with boldness to the mercy-seat. Before our first parents sinned, they held communion with God like the angels in heaven, without a mediator; after the fall the way of access through a mediator was taught typically, in a variety of ceremonies and religious rites; but in

the fulness of time the Son of God assumed our nature, and in that nature suffered and died, the just for the unjust, to bring us nigh unto God. Hence it is called "a new way," the way of innocence and of types has ceased, and this new way will ever remain new, never to wax old or be changed. Eph. 2 : 18. Heb. 10 : 19, 20.

We have already noticed that Christ died at the ninth hour of the day, or three P. M. ; and at that very instant the vail of the temple was rent from the top to the bottom. That being the precise time of the evening sacrifice, and also the very hour of killing the pass-over-lamb, all the priests and the people had now a perfect view of the holy of holies ; and thus an intimation was given to them that, by the rending of Christ's body, the way into the most holy place was opened indiscriminately to all.

6. Lastly, the rending of the vail declared the removal of all the obstacles in the way to heaven as well as to a throne of grace. The way into heaven (which the most holy place typified) was not *clearly* manifested by the legal services, but was opened by Christ. The vail kept the people from drawing near to the most holy place where the *Shechinah* was ; but the rending of the vail signified that Christ by his death has opened a way, a new and living way, into heaven,

1. For himself. The death of Christ was *really* a great *day of atonement*, when the blessed Jesus as the great high priest, not by the blood of goats and of calves, but by his own blood, entered once for all, into the holy place. Heb. 9 : 7. Having offered himself as a sacrifice in the outer court, the blood of it was now to be sprinkled upon the mercy-seat within the vail. Now "was he caused to draw near." Jer. 30 : 21. 'Though

Christ did not personally ascend into the holy place not made with hands, till above forty days after his resurrection, yet he immediately acquired a right to enter, and had a virtual admission.

2. To open a way for his people in him ; so the apostle applies it “ Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh.” Heb. 10 : 19, 20. He died to bring us to God, and in order thereunto, to rend the vail of guilt and wrath which interposed between us and him, to take away the *cherubim* and *flaming sword*, and to open the way to the *tree of life*. We have free access through Christ to the throne of grace, or mercy-seat, now, and to the throne of glory hereafter.” Heb. 4 : 16. 6 : 20. We close the subject by a few observations.

1. The vail of the temple being rent, we may look and learn the infinite evil of sin, which crucified the Lord of glory : the awful nature of the curse of the law ; for, to redeem us from it, Christ was made a curse for us ; “ for it is written, Cursed is every one that hangeth on a tree,” Gal. 3 : 13 : the glory and harmony of God’s perfections ; here “ mercy and truth are met together ; righteousness and peace have kissed each other ;” Ps. 85 : 10 : the condescension and love of the eternal Son of God, in assuming our nature that by the rending of it he might open a way to God and to heaven for all his people : and lastly, we may see the perfection and efficacy of his death, which at once satisfied the demands of divine justice ; magnified the holy law, and made it honourable ; fulfilled all the types and shadows and opened a new and more glorious dispensation, where “ there is neither Jew nor Greek,

neither bond nor free, neither male nor female, for all are one in Christ Jesus." Gal. 3 : 28.

2. Is the vail of the temple rent ? let this remind the sinner, that the vail of sin must also be rent from the heart. The vail of the temple is said to have been a hand's breadth in thickness, being twined of seventy-two threads ; but surely the vail of the heart is thicker yet, being twined with innumerable threads, for " out of it proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15 : 19 Hence the necessity of regeneration, to be born of the Spirit, without which no man can see the kingdom of God. There is a fitness required for every employment and for every enjoyment. Heaven is a place, a city, a kingdom well prepared ; and there is a preparation and fitness required before sinners can be admitted as citizens. Hence the apostle's thanksgiving " unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." Col. 1 : 12. Nor is there any other way of coming to God or of entering heaven, but through the rent vail of the flesh of Christ. " 'Through him we both have access by one Spirit unto the Father." Eph. 2 : 18. Acts 4 : 12.

3. Is the vail of the temple rent ? then let the humble and penitent sinner no longer stay at the threshold of salvation, but draw nigh unto God, and plead the merits of the rent vail of the flesh of the blessed Jesus for the pardon of all his sins, the acceptance of his person, and a title to eternal life, the free gift of God through our Lord Jesus Christ. Come, then, poor sinner, come with thankful heart to the fountain opened for sin and uncleanness, and receive out of the fulness treasured up in Christ Jesus grace after grace to help in every time of need.

4. Is the vail of the temple rent? then, beloved brethren in Christ, we have “boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” Heb. 10: 19–22. But let us never forget that God is a Spirit; “and they that worship him must worship him in spirit and in truth.” John 4: 24. Let us draw nigh unto him with sincerity of heart, with humbleness of mind, with fervency of spirit, and with gratitude and love. If we draw nigh in worship with our lips or bodies only, we mock God and worship in vain. Let faith be in lively exercise. While feeling and confessing, with shame and grief, our sins, let us not doubt the ability and willingness of Jesus Christ to save the chief of sinners. To ask with doubtful mind is to cast a reflection upon God, at the very time that we are imploring his favour. Let our conscience be cleansed from all its defilements in the blood of Christ. Let our hearts be purged from the guilt of sin by the sprinkling of Christ’s blood, and from the love and practice of sin by the operation of his Spirit.

And as our inward principles must be pure, so must also our outward practice be. As the priests were commanded to wash their flesh before they went within the vail, to denote the purity which was required of them by God, so must we also be careful to possess that purity, if we would approach God with comfort and acceptance.

5. Lastly. Brethren, let us cast “the anchor of hope within the vail, whither the forerunner is for us entered,

even Jesus, made a high priest for ever after the order of Melchizedec. Heb. 6 : 19, 20. Let us look forward to the happy period when every vail shall be rent from our souls, and we shall be perfectly happy in heaven itself. Death, which is the rending of the vail of the flesh—of sin and corruption—of affliction and sorrow—of darkness and mortality, is also the opening of the gate of heaven, where we shall no more see through a glass darkly, but face to face : now we know but in part, but then shall we know even as we are known ; then shall we be like unto Jesus Christ, for we shall see him as he is. 1 Cor. 13 : 12. 1 John 3 : 2. “ Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end.” Amen. Eph. 3 : 20, 21.

1. My thoughts surmount these lower skies,
And look within the vail ;
There springs of endless pleasure rise,
The waters never fail.
2. There I behold with sweet delight
The blessed Three in One ;
And strong affections fix my sight
On God's incarnate Son.
3. His promise stands for ever firm,
His grace shall ne'er depart ;
He binds my name upon his arm,
And seals it on his heart.

LECTURE XXX.

MOSES A TYPE OF CHRIST.

PART I.

“THE Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me ; unto him shall ye hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God ; neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee, and will put my words into his mouth : and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.” Deut. 18 : 15-18.

The occasion of these words was this : When Jehovah had spoken from Mount Sinai in the thunder and lightning, out of the midst of the fire and thick darkness, the whole congregation trembled and were ready to die for fear ; and said unto Moses : “ Speak thou with us, and we will hear ; but let not God speak with us, lest we die ;” Exod. 20 : 19 ; and Jehovah, who not only can do what we ask, but always exceeds our requests, not only answered their petition to speak to them by Moses, but graciously promised to raise up another prophet like unto him.

The text contains a promise, an exhortation, and threatening. The first of these, the promise of a prophet

like unto Moses, will constitute the subject of the present lecture. We shall endeavour to prove that the promise of a prophet refers to the Messiah, and that Jesus Christ is that Messiah, and then show the striking similarity between Moses and our Lord Jesus Christ.

I. The promise in our text of a prophet like unto Moses has a reference to the Messiah.

This appears,

1. From the specific character given of the promised prophet. It is to be *a* prophet, (not *many* prophets,) which excludes the idea of a succession of prophets; and so it is understood by the *Targums* and by the *Septuagint*; neither had the Jews ever a succession of prophets, being frequently without any; and in the days of our Lord the Jews expected a single famous and noted prophet, and seeing the wonderful works of Christ, they concluded that he was that prophet. "Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.'" John 6 : 14.

He is to be "like unto Moses." Hence it can have no reference to Joshua, as some would apply it; for although he was appointed a leader and commander of the people of Israel, to whom they hearkened, yet he was no prophet, nor was he ever accounted as such by the Jews; and instead of his being like unto Moses, there is a striking difference in the most prominent features of their characters. Moses is called a lawgiver; Joshua gave no law, but followed and executed the law given by Moses. Moses was made ruler of Israel by the Lord God of Israel himself; Joshua was made ruler by Moses, according to the command of God. Moses received the law of God from the immediate hand of God himself; Joshua received that same law from the

hand of Moses, a fellow mortal. Moses was a legislator, or lawgiver; and neither Joshua nor any other prophet whom Israel yet acknowledges, ever pretended to such a character. Joshua never ascended the mount of the cloud of glory, nor did God converse with him face to face, as a man does with his friend. Besides, the Scripture plainly declares that Joshua was not the prophet like unto Moses; for Deut. 18: 9 shows that the prophet alluded to was to arise in the latter days, after Israel possessed the land; and, lest there should be any misapprehension, it is written: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34: 10. These last verses of Deuteronomy were written long after the death of Joshua, either by Samuel or Ezra.

Nor is the promise applicable to Jeremiah, as others would have it. There was nothing peculiar in him, to cause him to be styled a prophet like unto Moses. Nor has there ever been a prophet like unto Moses, until the appearance of Jesus Christ. Hence the Jews have, to the present day, always magnified Moses above all the prophets, and said that all the prophets prophesied from the fountain of his prophecy.—*Maimonides*, *Yesod Hattorah*, Cap 7 Sec. 6. *Seder Tephil*, fol. 212.

Maimonides assigns several differences between the nature of the prophets prophesying and that of Moses, though he allows the Messiah to be equal with him as a prophet.—*Yesod Hat.*, Cap. 7, fol. 6, 7. C. 8 for 3. *Seder Tephil*, fol. 212, col. 2. *Pococke*, *Poste Mosis*, pp. 170, 171. *Tract. Teshuva*, Cap. 9.

2. It is farther evident from the threatening denounced against those who should disobey that prophet, ver. 19, "I will require it of him;" which the apostle expresses by being destroyed from among the people; Acts 3:

23 ; and Maimonides says that such a person is guilty of death by the hand of God. Yesod Hat. Cap. 9, fol. 4. Now this threatening was never so awfully and remarkably fulfilled, as it was in the destruction of Jerusalem by Titus, and the consequent dispersion of the Jewish nation, for their rejection of Jesus as the true Messiah and prophet of God.

3. From the text being expressly applied to Jesus Christ, both by Peter the apostle and by Stephen the martyr. Acts 3 : 22. 7 : 37. And perhaps, it was in allusion to this prophecy, that on the mount of transfiguration, in the presence of Moses and Elijah, the voice from heaven declared : “ This is my beloved Son, in whom I am well pleased, *hear ye him.*” Matt. 17 : 5.

Lastly. It is evident that this prediction had a particular and exclusive reference to the Messiah Jesus from

II. The remarkable similarity between Moses and Christ, as will appear in the following particulars :

1. Some remarkable circumstances connected with the birth and infancy of Moses. Particular notice seems to be taken of the descent of the promised prophet, “ from the midst of thee, from among thy brethren.” The Messiah was to be partaker of the human nature, and that of the seed of Abraham. The apostle seems to take especial notice of this. “ For both he that sanctifieth, and they who are sanctified, are all of one : for verily he took not on him the nature of angels ; but he took on him the seed of Abraham.” Heb. 2 : 11, 16. Christ could not have been our *Goel*, Redeemer, without being our kinsman and near relative. And as he was to be, like Moses, of the seed of Abraham, so, like Moses, his life was to be spent among his brethren, that they might be eye and ear witnesses of all that he

taught, did, and suffered. Hence said the blessed Saviour to the Canaanitish woman : " I am not sent but unto the lost sheep of the house of Israel." Matt. 15 : 24.

2. Moses was born of mean parents, in the time of Israel's bondage in Egypt ; in like manner Christ descended of the royal family of David, when it was very low, and its glory nearly extinct, and it ranked among the poorest of the people, as appears by Mary's offering a pair of doves, Luke 2 : 24, the sacrifice appointed for the poor ; and at the time when the Jews were under bondage and paid tribute to Rome, the spiritual Egypt. Luke 2 : 1-4.

At the time of the birth of Moses there was a cruel edict to destroy every male child of the Hebrews, and multitudes perished ; and this would doubtless have been the fate of Moses also had not his parents hid him for a time. For this act of the parents we should have sought no higher motive than a natural desire to save the life of their offspring ; but the apostle assures us that it was the effect of faith : " By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment." Heb. 11 : 23. Now faith must have respect unto some divine promise, or express intimation. Perhaps this intimation was given them at the time of his birth by some extraordinary appearance in the countenance of the child, and is probably referred to by three inspired writers. Moses the historian tells us : " and when she saw him that he was a *goodly* child, she hid him three months." Exod. 2 : 2. Stephen the martyr says, " he was *exceeding fair*," Acts 7 : 20, or " fair to God," margin ; " A proper child in the sight of God," Tyndal's translation ; " Acceptable

unto God," Geneva Bible. And the apostle styles him a "*proper child*."

In like manner, when Jesus Christ was born, more than a mere intimation was given that it was he that should be the deliverer of Israel. His conception was announced to Mary by an angel, his birth was revealed to the shepherds at Bethlehem and celebrated by a multitude of angels, while a star informed the Magi in the east that the king of the Jews was born.

3. Both were delivered from imminent danger in a remarkable manner. At the end of the three months not being able to conceal him any longer, Moses' mother put him into an ark of bulrushes and placed it at the river's brink; and while thus exposed to danger, Pharaoh's daughter discovered the ark, beheld the beautiful child, heard him weep, was moved with compassion, resolved to adopt him as her son, and delivered him to a nurse, saying: "Take this child away, and nurse it for me, and I will give thee thy wages." Exod. 2: 9. Thus God often raises up friends for his people, even among their enemies. Pharaoh cruelly seeks Israel's destruction, but his own daughter charitably compassionates a Hebrew child, and not only so, but, beyond her intention, preserves Israel's deliverer. O Lord, how wonderful are thy counsels!

In like manner Jesus Christ in his infancy was exposed to cruel persecution; and while many innocent children were slain, he was wonderfully preserved, and that in Egypt, too, by the hand of his reputed father, as Moses was by the hand of the mother who adopted him, and both were saved to be the saviours and deliverers of others.

4. Both Moses and Christ had a superior education, and were eminently qualified for their respective works.

Moses was called to a situation the most difficult and perilous, and for that purpose he was furnished with peculiar talents ; for his abilities, natural and acquired, were probably superior to what any other saint or prophet in the Old Testament possessed.

Being the adopted son of the king's daughter, and most probably considered the presumptive heir to the crown, he was educated accordingly. And as Egypt was eminent in the study of sciences, he enjoyed peculiar advantages, and was thereby greatly qualified for the arduous task which was afterward assigned him. Hence it is said that "he was learned in all the wisdom of the Egyptians, and mighty in words and in deeds." Acts 7 : 22. How wonderful are the ways of God ; who determines the bounds of our habitations ! The royal palace of Egypt must be the nursery and school for the king of Jeshuran. When God designs any of his servants to fill an important office he will fit them for it. Thus it was with Moses ; thus Paul was educated at the feet of Gamaliel the chief Rabbi ; and thus Jesus Christ was anointed with the Holy Spirit, without measure, and qualified for his work, as it is written : "The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness ; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." Isa. 61 : 1-3.

The prophet Isaiah, personifying the Messiah, says : "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." Isa. 50 : 4. And of Jesus Christ it is said : "And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him." Luke 2 : 40. And at the age of twelve years "he was found in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Luke 2 : 46, 47. We notice next,

5. The excellency of Moses' character.

In reading the history of Moses we are forcibly struck,

1. With his unparalleled disinterestedness and benevolence. The apostle notices a remarkable instance of it. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter ; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompense of the reward." Heb. 11 : 24-26.

Moses was now about the age of forty ;—when perfectly capable of judging and choosing for himself, he despised all that a carnal heart would have grasped at with eagerness, the pleasures and honours of a court, and chose rather to claim kindred with oppressed slaves, because they were the people of God, than with the daughter of Pharaoh, by whose right perhaps he might have inherited the crown of Egypt. The same disinterested spirit is manifested in the whole course of his history, and especially at the close of his life it shone

in the brightest lustre, in his appointment of successors to fill the highest offices both in church and state. Instead of appointing any of his own family with his own hands, he ordained Eleazar high priest and Joshua as chief ruler. This instance of self-denial and submission to the will of God is more to the honour and glory of Moses, than the highest advancement of his family could have been ; for it confirms his character as the most disinterested and faithful to him that appointed him. "This," says Bishop Patrick, "shows him to have had a principle which raised him above all other lawgivers, who always took care to establish their families in some share of that greatness which they themselves possessed ; but hereby it appeared that Moses acted not from himself, because he acted not for himself." Still, however, a greater than Moses is here. The eternal Son of God, left the court of heaven, the bosom of his Father, the songs and adorations of seraphim and cherubim, came into our world to be a man of sorrow and acquainted with grief, to endure shame and reproach ; and, like Moses, he despised and refused an earthly crown when the Jews, more than once, would have taken him by force to make him a king. Hence to enforce the duty of doing good to others, the apostle reminds the Philippians of the example of Christ : "Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2 : 5-8. And to the Corinthians he writes thus : "For ye know the grace of our Lord Jesus Christ, that though

he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8 : 9.

2. The meekness of Moses is another part of his excellent character. For thus it is written : " Now the man Moses was very meek, above all the men which were upon the face of the earth." Numb. 12 : 3. Forty years he bore with the people in the wilderness, while they were perpetually rebelling against God and against himself ; yet Jesus Christ is as much meeker than Moses as he was above other men. The meekness of Moses was not perfect, for on one occasion he fell into a passion, was angry, and spake unadvisedly with his lips ; but the meek and lowly Jesus, who calls us to learn of him, was never indecently transported with rage, nor uttered one word unadvisedly with his lips, even upon the most provoking occasions.

3. The meekness of Moses was united with holy zeal. He was meek and self-denying in his own cause, but zealous and vehement in the cause of God. Witness his conduct on seeing the people worshipping the golden calf : " And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Exod. 32 : 19. It is no breach of the law of meekness to show our displeasure at the wickedness of the wicked. Meekness without zeal is but lukewarmness and indifference ; zeal without meekness degenerates into sinful passion. Jesus Christ also was zealous as well as meek. While he prayed for his very murderers, and would not suffer his disciples to call for fire from heaven to consume their enemies, yet witness his zeal for his Father's house : " And Jesus found in the temple those that sold oxen, and sheep, and doves,

and the changers of money, sitting : and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen ; and poured out the changers' money, and overthrew the tables ; and said unto them that sold doves, 'Take these things hence : make not my Father's house a house of merchandise. And his disciples remembered that it was written, 'The zeal of thy house hath eaten me up.'" John 2 : 14-17. The expression, "hath eaten me up," is exceedingly strong, and shows the intense zeal of the Redeemer for his Father's glory. We notice but one more excellency in the character of Moses, viz. :

4. His faithfulness. On this subject the apostle has made a full comparison between Moses and Christ in his epistle to the Hebrews, and shown the superiority of Christ over Moses. Speaking of Christ as the Apostle and High Priest of our profession, he says : "Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after : but Christ as a Son over his own house, whose house are we." Heb. 3 : 2-6. Moses was faithful in the discharge of his office to the Jewish nation in the Old Testament, and so is Christ to his Church in the New Testament. The Jews had a high opinion of the faithfulness of Moses, and generally call him *Eved Neman*, a faithful servant ; yet his faithfulness was but typical of Christ's as a Son in his own house. Moses left none behind

him in Egypt, and Jesus Christ will faithfully keep that which is committed unto him and none shall be lost.

1. How strong thine arm is, mighty God !
Who would not fear thy name ?
Jesus, how sweet thy graces are !
Who would not love the Lamb ?
2. He has done more than Moses did,
Our Prophet and our king ;
From bonds of hell he freed our souls,
And taught our lips to sing.
3. Moses beheld the promised land,
Yet never reach'd the place :
But Christ shall bring his followers home
To see his Father's face.
4. Then shall our love and joy be full,
And feel a warmer flame,
And sweeter voices tune the song
Of Moses and the Lamb.

LECTURE XXXI.

MOSES A TYPE OF CHRIST.

PART II.

“THIS Moses, whom they refused, saying, Who made thee a ruler and a judge ? the same did God send to be a ruler and a deliverer, by the hands of the angel which appeared to him in the bush.” Acts 7 : 35.

We proceed to consider Moses a type of Christ,

III. In the variety of his offices.

1. Moses was the highly honoured instrument in the hand of God for delivering Israel from bondage ; preserving their first-born from the sword of the destroyer, by the blood of the Lamb ; enriching them with the spoils of their enemies ; and drowning Pharaoh's host in the Red Sea ; and conducting their armies through the waste, howling wilderness, unto the borders of the land of promise. But however great and unparalleled the work and success of Moses was, yet it was only of a temporal nature, and a mere type of the greater and better work of redemption by the Lord Jesus Christ ; accomplished, not by a mere outstretched arm of power, but by his perfect obedience and inconceivable sufferings even unto death, the ignominious and painful death of the cross.

By these means Jesus Christ has delivered his people from the tyranny of Satan ; from the sword of divine justice ; has spoiled principalities and powers ; enriches his people with spiritual blessings in heavenly places ; guides them safely through the wilderness ; feeds them with manna from heaven, and gives them

the water of life, and will ultimately bring them to the heavenly Canaan, the glory of all lands.

The Israelites knew not Moses, and understood not at first that God by his hand would deliver them, and they considered him an impostor, saying, "Who made thee a prince and a judge over us?" In like manner the Jews did not know Christ, and looked upon him as an impostor and deceiver. Moses contended with the magicians, and had the acknowledged advantage over them; but Jesus Christ contended with the devil himself and overcame him; he also cast out evil spirits and received their acknowledgments both of the dignity of his nature and the importance of his mission.

2. Moses was a mediator between God and Israel. "I stood between the Lord and you at that time, to show you the word of the Lord." Deut. 5: 5 He acted for Israel as mediator both when they fought with Amalek, when they received the law, and when they made the calf at Horeb. Jesus Christ also acts the part of a mediator. He intercedes in heaven while his people are engaged in their spiritual warfare; Moses' hands needed to be upheld because they were heavy and weak, but Christ needs no help, he fainteth not neither is weary. As he trod the wine-press alone and none of the people was with him, so also he intercedes alone, and is the only mediator between God and man.

Moses acted as mediator at the giving of the law, for the Israelites were afraid, at the terrible voice of Jehovah in the midst of thunder and lightning, and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Exod. 20: 19. Yea, so terrible was the sight that Moses himself "exceedingly feared and quaked." Heb. 12: 21. But Moses only reported that law which Christ himself

gave, and which he afterward fulfilled by his perfect obedience, and endured the curse due to our transgressions. No wonder that he was sorely amazed, and sweat, as it were, blood from all the pores of his sacred body.

Moses again acted the part of a mediator when they made the calf at Horeb. For when the anger of the Lord was justly kindled against them for their enormous crime, Moses said unto the people, "I will go unto the Lord, peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold! Yet now, if thou wilt, forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written," *Exod.* 32: 30–32, as if he had said, Let me rather die than live to see such a calamity as the destruction of the people. But Jesus Christ not merely offered himself to die in the place of the guilty, but actually laid down his life a ransom for our souls, and is set forth a propitiation through faith in his blood.

Again, Moses acted as mediator of the covenant, received the message from God to the people, and brought back their answer to God, and ratified the covenant by blood sprinkled on the people. *Exod.* 19: 7–9. But Christ is the mediator of a better covenant than that which was established by the sacrifice of bulls and goats, a covenant ratified by the shedding of his own blood as the blood of God. *Acts* 20: 28; *Ileb.* 7. 22. 8: 6.

Moses, as mediator, interceded for the people and stopped the wrath of God, by lifting up the brazen serpent in the wilderness; but Christ was lifted up on the cross and made an atonement for the sin of the world.

He has brought life and immortality to light, and as our forerunner, has entered into heaven, that where he is there his followers may be also ; and as an advocate he ever liveth to make intercession for them.

3. Moses was a supreme legislator ; making known to the people the law of God ; moral, ceremonial, and judicial. The moral law was given on Mount Sinai and written on the tables of stone. This law, the martyr Stephen informs us, was given by Jesus Christ, the Angel Jehovah. Acts 7 : 38. (See Joseph and Benjamin, Vol. II. on the divinity of the Messiah.) “ The Lord is our judge, the Lord is our lawgiver, the Lord is our King ; he will save us.” Isa. 33 : 22. This law the blessed Jesus has fully explained in his Sermon on the Mount, and perfectly exemplified in his life and death ; and he has comprised the whole in love to God and love to man. This is that law which Jehovah promised to write in the heart of his people, and is the distinguishing characteristic between the covenant made with the Jews as a nation, and the new covenant made with all the spiritual seed of Abraham.* Jer. 31 : 31-34 ; Heb. 8 : 7-13. This is that law for which the isles of the Gentiles should wait—a law which is not so much obeyed by doing as by believing, and which will never stand in need of reformation or repeal. In a word, the law of Christ is more perfect in its nature, more extensive in its application, and more glorious in its promises and rewards. “ For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law

* A reference to this gracious promise, suggested to me by a fellow-traveller, forty-six years ago, as a proof that the Messiah has already come, led me first to examine the Scriptures, and proved the means of my conversion. See my *Judah and Israel*, page 15.

made nothing perfect, but the bringing in of a better hope did;" Heb. 7 : 18, 19; "better hope," that is, a new law.

The judicial and ceremonial law also were given by the hand of Moses. The sacrifices, the passover, the festivals, and the building of the Tabernacle were under his direction. In like manner Jesus Christ has instituted the ordinances of baptism, the Lord's supper, and for forty days, between his resurrection and ascension, he instructed his apostles in all things belonging to his kingdom. Acts 1 : 3.

4. Moses was a superior prophet. The office of a prophet was to teach the people the will of God ; to prove his mission by miracles, and to illustrate his doctrines and precepts by his holy life and exemplary conduct. Such a prophet was Moses. A peculiar and pre-eminent prophet. He introduced and established the whole of the Jewish dispensation with miracles, wonders, and signs. Other prophets received divine communications through various mediums, dreams, and visions, but he received every thing immediately from the mouth of God. Hear the testimony of Jehovah himself. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam ; and they both came forth. And he said, Hear now my words : If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house ; with him will I speak mouth to mouth, even apparently, and not in dark speeches ; and the similitude of the Lord shall he behold : wherefore then were ye not afraid to speak against my servant Moses?" Numb. 12 : 5-8.

But Jesus Christ is a prophet as much superior to

Moses as he was to the prophets. The doctrines which he revealed, the precepts he taught, the miracles he wrought, and the life and example he exhibited outshine Moses as the sun outshines all other luminaries. "For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him." John 1 : 17, 18. To no human being has such a knowledge of God been imparted as would enable him to make the disclosures which are contained in the gospel ; it was the only Son of God, he who enjoyed a most intimate and perfect knowledge of the Father, and that was competent to reveal the purposes and plans of God. The system of divine love revealed in the gospel is immensely superior to the revelation by Moses and the prophets, inasmuch as it was given by him who enjoys the most intimate acquaintance with the Father, and has a perfect knowledge of God.

The people to whom Moses was sent rejected him, and were ready to stone him ; yea, his nearest relations, such as Aaron and Miriam, envied him and found fault with him for having married an Ethiopian woman, and his enemies openly opposed both his doctrines and his miracles ; just such treatment did Christ meet with. "He came to his own, but his own received him not ;" his intimate friend and companion betrayed him into the hands of his enemies ; his most zealous apostle denied him ; all his disciples forsook him ; and the pharisees, scribes, and priests found fault with him for receiving publicans and sinners, and for espousing the Gentiles as his church, and finally condemned him to death, the ignominious death on the cross.

Moses as a prophet foretold the calamities that would

befall his nation for their disobedience to the promised prophet ; and Jesus Christ predicted the same events, fixed the precise time, and enlarged upon the previous and subsequent circumstances ; and when the Jews rejected Christ, God rejected them. In the whole course of the history of the Jews there is no instance recorded, where, upon disobedience to the warnings or advice of any prophet, such terrible calamities ensued, as those which followed the rejection of the Messiah. The overthrow of the Jewish empire, the destruction of so many lives at the siege of Jerusalem, and the dispersion of the surviving people, and the history of the Jews down to the present day—calamities beyond measure and beyond example—fulfilled the prophecies of Moses and of Christ.

Moses chose and appointed seventy elders to preside over the people—Jesus Christ chose the same number of disciples to preach the gospel in Judea ; Moses sent twelve men to spy out the land which was to be conquered—Jesus sent twelve apostles into all the world to subdue it by a more glorious and miraculous conquest ; Moses fasted forty days and forty nights when upon the mount and his face shone—Jesus Christ also fasted forty days and forty nights, and on the mount of transfiguration “ his face did shine as the sun, and his raiment was white as the light ;” and as God bore testimony to the mission of Moses by miracles so did he testify of Christ. For thus said Peter : “ Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you, by miracles, wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.” Acts 2 : 22. We close the subject by noticing,

IV. The striking similarity of circumstances in the close of the lives of Moses and of Christ.

The Israelites could not go into the land of Canaan till Moses was dead ; and not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ, who hath opened the kingdom of heaven by his atoning sacrifice for all his people. Moses died, in one sense, for the iniquities of his people ; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them and upon him ; “ the Lord,” said Moses to them, “ was angry with me for your sakes, saying, Thou shalt not go in thither, but thou shalt die.” Deut. 1 : 37. In like manner Jesus Christ suffered, in reality, for the sins of men. “ For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” 2 Cor. 5 : 21. Moses, in obedience to the command of God, went willingly up unto Mount Nebo, and gave up his spirit unto God ; and thus Jesus Christ, in obedience to the will of his Father, voluntarily and willingly surrendered his life upon Mount Calvary. John 10 : 18. Neither Moses nor Christ, as far as we may collect from sacred history, were ever sick, or felt any bodily decay or infirmity which would have rendered them unfit for the toils they underwent. Moses died, was buried, in a tomb, and yet appeared with Elijah on the mount of transfiguration ; and Jesus Christ also died, was buried, and rose again, and appeared to his disciples. Moses before his death promised another prophet ; and Jesus Christ just before his death promised another Comforter, even the eternal Spirit, in all the glory of his mission and divine influence in the church to the end of the world.

A few words by way of improvement.

1. From the remarkable preservation of Moses let us be encouraged to put our trust in God at all times. How

strikingly does the hand of divine Providence appear in the very infancy of the history of Moses ! On what a precarious issue did the hope of Israel appear to rest when its deliverer was exposed to the crocodiles of the Nile ! But the matter was in God's hands ; and he, who is the protector of his people, had contrived the way of safety. Just at the proper moment he directed the steps of Pharaoh's daughter to the place where the infant lay exposed. The little basket was discovered and taken out of the water ; the babe cried ; the princess, touched with compassion, instantly formed the determination of adopting the child as her own son. In process of time Moses was introduced into the palace of the king, and received an education suitable to his elevated rank.

Here we see a wonderful chain of events, all leading to one grand object, and all of them such as seemed most unlikely to happen. But it was the divine purpose to exalt Moses, and to qualify him for the high office of leader and commander of Israel. Who could have supposed that the princess of the land would be the instrument of preserving and advancing Moses, of defeating her father's design, and finally of rescuing the Israelites from their bondage ? And yet none other person, probably, would have dared to save a life condemned by the sovereign, or could have effected the plan. But when God will work, who can let ? Even Pharaoh's court shall receive and nourish the man who is designed to crush the power of the tyrant, and to rescue the people of God. And shall not we, then, dear reader, in the most distressing and perilous times, stay ourselves upon the Lord, and rest in cheerful hope and confidence of safety, through his almighty protection ? How readily can he accomplish deliverance, and make his very

enemies subservient to his purpose ! He is indeed “wonderful in counsel and excellent in working.”

2. The subject which we have been considering furnishes a convincing proof of the Messiahship of Christ Jesus, blessed be his holy name. Who can read the amazing and beautiful resemblance between Moses and Christ, and not be struck with astonishment and delight ? A fruitful imagination may find out a likeness where there is none ; but (as it has been justly observed) is this similitude and correspondence, in so many things, between Moses and Christ, the effect of mere chance ? Let us search all the records of universal history, and see if we can find a man who was so like unto Moses as Christ was, and so like to Christ as Moses was. If we cannot find such a one, then have we found him of whom Moses in the law and the prophets did write, even Jesus of Nazareth, the Son of God, who is over all, blessed for ever. Amen.

3. In conclusion, let me exhort every reader to notice and obey the exhortation in our text to hear that Prophet. And as it is not our privilege to hear Jesus personally speak to us as he did to the Jews, it becomes us diligently to search the Scriptures. But let us remember also that it is not enough to know what Jesus Christ has said and taught, but we must believe and do the things which he has commanded. “If ye know these things, happy are ye if ye do them—ye are my friends, if ye do whatsoever I command you.” John 13 : 17 ; 15 : 14.

I would farther beseech you, dear reader, by the value and preciousness of your soul, to remember the threatening by which the exhortation is enforced ; and the awful manner in which it has been inflicted upon the Jewish nation for not believing and obeying Jesus

Christ; and the same sentence is repeated and ratified in the New Testament. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3: 36. And inasmuch as we enjoy far greater privileges than even those who personally saw and heard Jesus Christ, so much the greater will be the guilt and more intolerable the punishment of those who under the sound of the Gospel disobey the voice of the Son of God. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?—See that ye refuse not him that speaketh: for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heo. 2: 2, 3; 12: 25.

1. Death cannot make our souls afraid
 If God be with us there ;
 We may walk through its darkest shade,
 And never yield to fear.
2. I could renounce my all below
 If my Creator bid ;
 And run, if I were call'd to go,
 And die as Moses did.
3. Might I but climb to Pisgah's top,
 And view the promised land,
 My flesh itself would long to drop,
 And pray for the command.
4. Clasp'd in my heavenly Father's arms
 I would forget my breath,
 And lose my life among the charms
 Of so divine a death.

LECTURE XXXII.

CITIES OF REFUGE.

“AND the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan, then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give, six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.” Numb. 35: 9–15.

In these words we have an account of the divine institution of the cities of refuge, and which we propose as the subject of the present lecture. To impress on the minds of the Israelites the greater abhorrence of the crime of murder, the *Goel*, the nearest of kin—called the avenger of blood—whose duty it was to redeem his kinsman's estate if it were mortgaged, and to marry his wife if he died childless, thus to raise up his kinsman's name, was commanded also to slay the murderer wherever he found him. But to protect the person who, without design or malice, was the cause of the death of another, and therefore called a manslayer,

in distinction from a murderer, the Lord graciously instituted and appointed the cities of refuge.* On his arrival at the gate of any one of these cities, the manslayer was received and protected from the avenger of blood. If sent for by the authorities of the place where the murder was committed, he was sent back by a safeguard, and placed before the judges of the congregation for examination ; if found guilty, he was handed over to the *Goel*, or avenger of blood, to be put to death ; if found innocent, he was returned to the city of refuge, where he remained until the death of the high priest. But if at any time he went out of the city, or the suburbs of it, he put himself out of the protection of this law, and the avenger of blood, if he met him, might slay him.

These cities belonged to the tribe of Levi, and were six in number, three on the eastern side of Jordan, Bezer in the tribe of Reuben ; Ramoth Gilead in that of Gad ; and Golan in the half tribe of Manasseh : those on the western side of Jordan were Hebron, in the tribe of Judah ; Shechem, in that of Ephraim, and Kadesh-Naphtali, in that of Naphtali.

That these cities of refuge were typical of the plan of salvation by Jesus Christ, and designed both to raise and encourage the expectations of those who looked for redemption in Israel, is evident from the reference made to them by the apostle, who represents believers as "having fled for refuge to Christ," and of "being found in him." Heb. 6 : 18 ; Phil. 3 : 9. Hence the evangelical prophet Isaiah spake of the Messiah as the

* It is a well-known fact that the North American Indians had similar places of refuge, either a house or a town, which afforded a safe asylum to a manslayer who fled to it from the revenger of blood. See a full account in my *Jewish Intelligencer*, Vol. I. page 493.

refuge of his people. "And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from the storm, and from rain." "Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." Isa. 4 : 6 ; 25 : 4.

By the aid of the Holy Spirit, we may find it edifying and profitable to consider these cities as typical of the plan of salvation by Jesus Christ.

I. The unhappy state of the manslayer reminds us of the miserable state and dangerous condition of every sinner out of Christ. Although the manslayer was rather unfortunate than guilty, yet how wretched was his condition ! A little while ago he was in a state of peace and safety, fearing no man, but with quietness and assurance attending to his own avocations ; but now his family, his employment, the most important interests and dearest comforts, all must be left, and he must neither loiter nor yield to weariness, nor regard difficulties, nor slacken his pace, till he was within the walls of the city of refuge. Just so it will be with the sinner sensible of his guilty state before God. He is not innocent, but guilty. He is as it were a murderer of his own soul ; nay, he is an enemy to God, and if he who hateth his brother without a cause is considered as having already committed murder, how much greater is the crime of him who hateth God ? As the homicide was in danger of being overtaken by the Goel, and put to death, so is the sinner pursued by the justice of God, the curse of the law, by a guilty conscience, and by death, the king of terrors. Yea, God can stir up any creature to be his avenger. "God judgeth the righteous, and God is angry with the wicked every day. If he turn not, he will whet his sword ; he hath bent his

bow, and made it ready. He hath also prepared for him the instruments of death ; he ordaineth his arrows against the persecutors." Ps. 7 : 11-13 "The sinner now experimentally knows the import of that question, "a wounded conscience who can bear?" Prov. 18 : 14. Under common afflictions, such as poverty, sickness, or the loss of friends, some support may be found in a variety of ways ; but, pursued by a guilty conscience, the sinner becomes a terror to himself.

As the manslayer could neither restore his neighbour to life, nor give a ransom for it, even if he had had the whole world at his command ; so, the poor sinner can neither undo his sins, nor give a ransom for his soul. "None of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious, and it ceaseth for ever." Ps. 49 : 7, 8. "For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?" Matt. 16 : 26. Hence a sense of danger first produces the anxious inquiry : "Men and brethren, what shall I do to be saved ?" To this all-important inquiry, blessed be the Lord, we have a satisfactory answer. With confidence, we can direct the chief of sinners to Jesus Christ, the Antitype of the cities of refuge. We proceed, therefore, to point out,

II. The similarity between the cities of refuge appointed for the protection of the manslayer, and Jesus Christ, the Saviour of sinners.

1. Both remedies were of divine appointment. 'The protection of the homicide in the city of refuge was not owing to the strength of its walls, or gates, or bars ; but purely to the sovereign appointment of God. In like manner Jesus Christ was appointed of God to be the

Mediator of the new and everlasting covenant. "For no man taketh this honour unto himself, but he that is called of God, as was Aaron; so also Christ glorified not himself, to be made a high priest, but he that said unto him, 'Thou art my Son, to-day have I begotten thee.' Heb. 5: 4, 5. "Him hath God the Father sealed." John 6: 27. Hence Jesus Christ frequently referred the Jews to his miracles, as credentials of his appointment; and the Father, on sundry occasions, hath testified both to the appointment of Christ to his office, and to his acceptance of, and satisfaction with, the work of Christ. "I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath borne witness of me." John 5: 36, 37.

2. As every thing was done to facilitate the flight of the manslayer, that he might reach the city before he was overtaken by the Goel; so, in like manner, every thing necessary has been done, to facilitate the salvation of the sinner through Jesus Christ. Both Jewish writers and Christian divines have said much on this part of the subject. We have already noticed, that there were six cities of refuge erected among different tribes; and M. Henry remarks, that they were so located, that wherever the manslayer was, he might reach one or the other of these cities in half a day's journey; but Jesus Christ is still nearer; "a present help in every time of need." "Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above; or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart:

that is, the word of faith, which we preach." Rom. 10: 6-8.

We are told that these cities were erected on high, elevated ground, so as to be very conspicuous; thus Jesus Christ has been made very conspicuous; for he was exhibited in the law, in the prophets, and in the book of Psalms, and is now set before us in the New Testament as it were crucified, risen again, and exalted at his Father's right hand as a Prince and Saviour, to give repentance unto Israel and forgiveness of sins. Acts 5: 31.

The roads leading to these cities, say the Rabbins, were thirty cubits or about fifty feet broad, inspected and repaired, at public expense, in the spring of the year, bridges thrown over the streams, and hand-posts erected at every cross-road with the inscription, *Miklot, Miklot*, Refuge! Refuge! In like manner it was foretold that at the coming of the Messiah his way was to be prepared. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed; and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. 40: 3-5. This was the great and honourable work of John the Baptist, who prepared the way of the Lord Jesus, removing the obstacles out of the way, and pointing him out as a refuge for perishing sinners.

1. "Behold the Lamb of God," he cries,

 "That takes our guilt away:

I saw the Spirit o'er his head

 On his baptizing day.

2. "Be every vale exalted high,
Sink every mountain low ;
The proud must stoop, and humble souls
Shall his salvation know.

3. "The heathen realms with Israel's land
Shall join in sweet accord ;
And all that's born of man shall see
The glory of the Lord."

3. These cities were open for the stranger, as well as for the Israelite ; and Jesus Christ is the Saviour, "not of the Jews only, but also of the Gentiles." Rom. 9 : 24. "For," says the same apostle, who before his conversion, like all the Jews, even to the present day, believed that the Gentiles would have no portion in the Messiah ; "as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female ; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 27-29.

4. As those fugitives who had once reached the city of refuge were protected and secured against the avenger of blood ; so, in like manner, those who have fled for refuge to Jesus Christ are perfectly safe and secure from the avenger of divine justice. "For there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8 : 1. "The name of the Lord is a strong tower." Prov. 18 : 10. Isa. 25 : 4. As the homicide in the city of refuge was legally secure, and could talk with the avenger without turning pale ; although, while in the way, his throbbing heart beat high with the impulse of fear, thinking that every man that met him would slay him ; even so, the awakened sinner, who had been ha-

passed with a fearful looking for judgment, and his soul drew nigh unto death, and his life unto the destroyer, the moment he finds his rest in Jesus by believing in him for life and salvation, can sit and answer all his accusers, and talk with every enemy and avenger, as David did, "O thou enemy! destructions are come to a perpetual end," Ps. 9: 6; and join in the apostle's triumphant challenge, saying: "Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8: 33, 34.

5. At the death of the high priest, the manslayer was liberated, and could safely return to his own family and inheritance. The learned Ainsworth has observed, that as the high priest, while he lived, by his service and sacrificing made atonement for sin, wherein he prefigured Christ's satisfaction, so, at his death, those were released that had been exiled for casual murder, which typified redemption in Israel. By the death of Christ, the believing sinner is freed from the wrath to come, from the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fear of death and the misery of hell. Those who, by nature and practice, were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world—are made nigh by the blood of Christ—and made fellow-citizens with the saints, and of the household of God." Eph. 2: 12, 13, 19. We proceed to notice,

III. The superiority of Christ over the cities of refuge. In all things Christ has the pre-eminence. The antitype is always superior to the type, as the person

is superior to his portrait, however striking the likeness may be.

1. The cities of refuge were six in number ; but Jesus Christ is the *only* Mediator and Saviour, all-sufficient to save to the uttermost all that come to God by him. As he needed not, like the sacrifices, to die often—for his one death has for ever secured our pardon, peace, and salvation—so also, he needs no other mediator, for his merits are inexhaustible and unchangeable, his blood cleanseth from all sin, and his intercession prevaieth always.

2. None were benefited by these cities but the innocent manslayer, who was not guilty of any crime, but rather unfortunate ; no sanctuary was allowed for the wilful murderer ; no ransom taken, nor any commutation of the punishment accepted—"the murderer shall surely be put to death." Had he fled to any of the cities, or even to God's altar, he was to be taken even from thence to suffer condign punishment. But Jesus Christ "died for sinners and the ungodly." None are innocent ; all are verily guilty. But Christ is the Saviour of all men. All classes and descriptions of men have already fled to him for refuge, and were saved with an everlasting salvation. Witness guilty Manasseh, Mary Magdalene, the thief on the cross, persecuting Saul, the wretched transgressors at Corinth ; yea, great multitudes which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne, and the Lamb, clothed with white robes and palms in their hands, who have washed their robes, and made them white in the blood of the Lamb. Rev. 7 : 9, 14.

3. The cities were appointed as a remedy only for one single case, a protection for the homicide ; but Jesus Christ is a remedy suitable for all, as well as

sufficient for all ; not only a defence for the murderer, whether accidental or wilful, but for every other crime ; yea, a remedy for every disease, a supply for every want ; a cordial for every fear, and a consolation and support in every affliction ; and even in death, when heart and flesh fail, he will be the strength of our heart and our portion for ever.

4. The cities of refuge could only protect the manslayer's natural life, and that only from the sword of the avenger, but not from the king of terrors ; but Jesus Christ is a refuge to deliver his people from spiritual and eternal death, and they shall never perish, but have everlasting life.

5. The manslayer, though in a place of safety, still was a kind of prisoner, and an exile from his family and inheritance, and might even die there before liberated by the death of the high priest ; but believers in Christ enjoy a perfect liberty, even the holy liberty of the sons of God ; and as their high priest has already died and lives again, and that for ever, so shall they also live with him for ever in glory. "Because I live, ye shall live also." John 14 : 19. "If, when we were enemies, we were reconciled to God, by the *death* of his Son ; much more being reconciled, we shall be saved by his *life*." Rom. 5 : 10.

The subject which we have been considering will furnish us with the following observations :

1. How secure and blessed is the state of those who have fled to Jesus Christ for refuge ! Moses, before he took his departure from the children of Israel, having first pronounced every one of the tribes blessed, proceeds to describe the superior blessedness of the congregation above all other nations. "Happy art thou, O Israel ; who is like unto thee, O people saved by the

Lord, the shield of thy help, and who is the sword of thy excellency—the eternal God is thy refuge, and underneath are the everlasting arms.” Deut. 33 : 27, 29. The people of God are encompassed by dangers on every side ; their enemies are numberless, and the greatest of them are not visible. “ For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Eph. 6 : 12. Believers cannot stand of themselves, but their defence is of God ; he is their refuge and their strength. Encouraging themselves in the Lord their God, they may be emboldened into confidence, and even triumph, and say with the apostle : “ Nay, in all these things we are more than conquerors, through him that hath loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” Rom. 8 : 37–39. The same apostle, anxious to comfort and strengthen the persecuted Hebrews, refers to the protection and safety afforded to the manslayer in the city of refuge, and shows that they have greater encouragement to look for protection and support because of the promise and oath of God. “ God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have *fled for refuge* to lay hold upon the hope set before us.” Heb. 6 : 17, 18.

2. It becomes us to examine ourselves, whether these promises confirmed by oath belong to us. For the chil-

dren's bread must not be given to dogs. Have we fled to Jesus Christ under the influence of the same feelings, motives and determination, as did the manslayer when he fled to the city of refuge? The change wrought in the person who has really fled to Jesus Christ for salvation is so great and wonderful, that we cannot easily deceive ourselves. The homicide, who fled to the city of refuge for protection, was sensible of his danger, and believed in the security afforded in the place appointed. Had he not been conscious of the deed, and apprehensive of the kinsman's resentment on that account, he would not have judged it necessary to save himself by flight. And if he could have thought of a better expedient to secure his safety, he would not have fled to a city where he had to remain a prisoner and exile. Even so the fugitive, who fleeth to Jesus Christ for security from the avenging wrath of God, is a person in whose heart is wrought a conviction of his guilt, an apprehension of his danger, despair of every other refuge, and a firm belief in the security found in Jesus Christ. Formerly he had a very favourable opinion of himself, and his convictions of moral guilt were so general and slight, as to weigh but lightly upon his mind without disturbing his rest. He thought it no difficult matter to elude the divine threatenings, and imagined himself secure, because he was thoughtless of danger. The secrecy of sin, the example of the multitude, the hope of long life, the distance of the day of judgment, the presumption of God's mercy, his privileges and reputation as a religious character; to these and such like things he fled as unto a sanctuary from his melancholy thoughts. But now a dreadful alarm of vengeance sounds in his ears; he sees the heinous guilt of his iniquities; hears, like Adam, the voice of God; knows not where to hide his

guilty head ; “ looks to his right hand and to the left, but refuge faileth him, and no man careth for his soul ;” to such a person, O how welcome the sound of the Gospel ! Like Paul, he now “ counts all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he is willing to suffer the loss of all things, and count them but dung, that he may win Christ and be found in him.” Phil. 3 : 8, 9.

3. It is worthy our notice, that if the homicide was ever found straying beyond the borders of his city, or returning home to his family, he lost the benefit of protection, and lay exposed to the avenger of blood ; so also, those that are in Christ must abide in him, or it is at their peril if they forsake him, and wander from the path of holiness. Hence the exhortation of the apostle : “ As ye have received Christ Jesus the Lord, so walk ye in him.” Col. 2 : 6. “ Now the just shall live by faith ; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition ; but of them that believe, to the saving of the soul.” Heb. 10 : 38, 39.

4. How encouraging the subject to the guilty, but awakened, trembling sinner ! Like the manslayer, do not linger, nor delay, but make haste as for your life, and flee to Jesus the refuge set before you. See the city expands her gates—stumbling-blocks are removed—the way is prepared—the law is satisfied—justice atoned, and God reconciled. Now the wayfaring man, though a fool, need not err in the way of holiness. Nothing, nothing ought to retard your flight unto the hope set before you ; or hinder your trusting in Christ for everlasting salvation from sin and its dreadful consequences. Let not the number nor aggravations of your sins prevent you from taking refuge in Jesus Christ.

It has already been shown that Christ is not a refuge for the innocent, but for the guilty ; for all are guilty. He is a refuge even for the chief of sinners. How encouraging to think that Jesus Christ prayed even for his murderers ! “ Father, forgive them, for they know not what they do.” Luke 23 : 34. And when those charged with having crucified Christ were pricked in their heart and asked, “ Men and brethren, what shall we do ? ” Peter directed them to Jesus Christ, saying, “ Repent and be baptized every one of you in the name of Jesus Christ.” Acts 2 : 38. Oh, poor sinner, hear the gracious words of the Saviour : “ Turn you to the strong hold, ye prisoners of hope : even to-day do I declare that I will render double unto thee.” Zech. 9 : 12.

5. Before I leave the subject, permit me, O careless sinner, to exhort and persuade you to flee to Jesus Christ for salvation before it is too late ; remember that he is the only refuge appointed of God where a sinner can find safety and protection from the wrath to come ; all other refuges are refuges of lies. Nothing could procure safety and protection to the manslayer, but the city of refuge and liberty by the death of the high priest. Could he have offered up the cattle on a thousand hills it would have been a vain oblation, nor could all the gold and silver in the world have ransomed him from the sword of the avenger : no more is the sinner able to save himself or find a ransom for his soul. Contemplate for a moment, I beseech you, contemplate your misery and helplessness—laden with guilt—covered with pollution—bound with chains of sin—a rebel against God—an alien—an outcast from his favour and felicity ; and let me ask you most seriously to what object can you lift an eye of hope, or cast an imploring glance for relief ? If you look upward, God, whom you

have offended, will meet your wandering eyes, as an almighty enemy ; if downward, hell from beneath will be moved to enwrap you in its flames ; if you look upon the past, a host of transgressions, innumerable as the stars, and ponderous as the mountains, will overwhelm you ; and if you penetrate into futurity, the judgment-day, with its terrors, will torment you before the time, and the sentence of *damnation* vibrate on your ears, while your conscience re-echoes the involuntary *Amen*.

But stop ! there is *one* object, and but one in the universe, that will inspire you with hope, and disarm all your fears ; that object is Jesus Christ, the refuge set before you in the gospel of salvation. Once more he addresses to you his gracious invitation : “ Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matt. 11 : 28. “ To-day, if ye will hear his voice, harden not your hearts—lest he swear in his wrath that ye shall not enter into his rest.” Heb. 4 : 7

1. Hail, sovereign love, that first began
The scheme to rescue fallen man ;
Hail, matchless, free, eternal grace,
That gave my soul a hiding-place.
2. Against the God that rules the sky,
I fought with hands uplifted high ;
Despised the gospel of his grace,
Too proud to seek a hiding-place.
3. But thus th' eternal counsel ran,
" Almighty love, arrest the man ;"
I felt the arrows of distress,
And found I had no hiding-place.
4. Vindictive justice stood in view ;
'To Sinai's fiery mount I flew ;
But justice cried, with frowning face,
" This mountain is no hiding-place."
5. But lo ! a heavenly voice I heard,
And mercy for my soul appear'd,
Which led me on a pleasing pace,
To Jesus, as my hiding-place.

LECTURE XXXIII.

JOSHUA A TYPE OF CHRIST.

JOSHUA the son of Nun is the subject proposed for our present lecture. But before we enter on the discussion, it will be proper to make one observation. Jehovah himself has declared that the difference between his thoughts and ways and ours, is as great as the distance between heaven and earth. Hence his dealings with the children of men are often so mysterious and incomprehensible, that, with the patriarch Jacob, they are ready to exclaim, "All these things are against me;" when in fact they work for their good. But of all the dark and mysterious dispensations of God's holy providence, perhaps there is none like the sudden and unexpected death of a laborious and useful minister. We are then more especially disposed to "tremble for the ark of God." But we ought to remember, "that the Lord reigneth," that "he has the residue of the Spirit," that he can never be at a loss for means or instruments to accomplish his purpose; and, therefore, though one of peculiar eminence and usefulness in the church may be taken away, it is easy for him to raise up another, who shall abundantly supply the loss.

We have a remarkable instance of that kind before us in the death of Moses, and the appointment of Joshua as his successor. While the Israelites were yet on the other side of Jordan, and had not entered the promised land; while they were just preparing to attack their strongest and most formidable enemies; in that very critical and dangerous situation, Moses, who delivered

them from the house of bondage, led them through the Red Sea as on dry land, and guided them through the wilderness for forty years, was now taken from them ; and the elders of Israel probably were ready to say : “ What now will become of this mighty army ? Upon whom shall the important and arduous charge devolve ? Who shall go in and out before this great congregation ? Who will be able to restrain their perverse and rebellious spirit, maintain the authority of a governor among them, or conduct them forth to a war against all the powerful nations of Canaan ? ” But who art thou, O man, that tremblest for the ark of God ? Who was it that raised up Moses for their deliverance, and fitted him for every service to which he was called ? Was it not He, whose hand is not shortened ? And is not he sufficient to supply the necessities of his people ?

But it is our duty to seek every blessing, and especially so important a one as that of an able and faithful servant of God, by fervent prayer and supplication. Hence Moses, when he was prohibited from praying any more for permission to enter the goodly land, felt a great concern for the future welfare of his nation, and he interceded with God for a suitable successor, saying : “ Let the Lord, the God of the spirits of all flesh, set a man over the congregation, that may go out before them, and that may go in before them, and that may lead them out, and that may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him ; and set him before Eleazar the priest, and before all the congregation ; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children

of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him, after the judgment of Urim before the Lord : at his word shall they go out, and at his word shall they come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation ; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." Numb. 27 : 15-23.

These words are the foundation of our lecture. We have already considered Moses as a type of the Messiah, and, by the aid of the Holy Spirit, we may behold such a striking similarity between Joshua and Christ as to justify us in considering him also as a type. And,

1. The very name Joshua may lead us to this conclusion ; for its signification is the same with the name Jesus. Hence in the New Testament the word Jesus is used twice where the word Joshua ought to have been used. The martyr Stephen, speaking of the tabernacle, says, " which also our fathers that came after brought in with Jesus " (i. e., Joshua) " into the possession." Acts 7 : 45. And the apostle, referring to the rest David spake of, says : " If Jesus " (i. e., Joshua) " had given them rest, then would he not afterward have spoken of another day." Heb. 4 : 8. It would doubtless have prevented mistakes had the word Joshua been used instead of Jesus ; for I myself have met not only with many children and young persons, but even with old Christians, who thought that our blessed Saviour was meant by the word Jesus in both places. This name was given to Joshua by Moses, and no doubt by God's appointment, as an encouragement to Joshua in his

arduous work ; and that he might be rendered thereby a more remarkable type of the Messiah. “ And Moses called *Hoshea*, the son of Nun, *Yehoshua*.” Numb. 13 : 16. The syllable *ye* prefixed to the word *Hoshea* is the first syllable of the word *Yehovah* ; *Hoshea* signifies “ to save ;” *Yehoshua* or *Joshua* signifies “ the Lord will save.” In like manner, the name *Jesus* was given by divine direction, and the signification added. “ And the angel of the Lord said unto Joseph—and she shall bring forth a son, and thou shalt call his name *Jesus* : for he shall save his people from their sins.” Matt. 1 : 20, 21. We notice,

2. The excellent character of *Joshua*. In whatever relation we consider him, whether as a man, as a soldier, as a commander and leader, or as an Israelite and the prophet of the Lord, his character is like “ the path of the just, which shineth brighter and brighter unto the perfect day.” We have a striking display of his faith, zeal and courage, in his conduct on his return from *Canaan* as one of the twelve spies. When all but *Caleb* brought an evil report and discouraged the heart of the people, he, as a bold and zealous advocate for God, in the very face of an enraged multitude, at the hazard of his life, cried out : “ The land, which we passed though to search it, is an exceeding good land : if the Lord delight in us, then he will bring us into this land which floweth with milk and honey ; only rebel not ye against the Lord, neither fear ye the people of the land ; for they are bread for us : their defence is departed from them, and the Lord is with us ; fear them not.” Numb. 14 : 7–9.

How similar was the display of a sense of the divine authority, undaunted courage and holy zeal, by the blessed *Jesus*, when he drove out of the temple those buyers

and sellers who had made it a house of merchandise, as it is written, "the zeal of thine house hath eaten me up." John 2 : 13-17.

None can read the history of Joshua, but must admire his faithfulness, diligence, and perseverance ; his continual dependence upon God, and entire devotedness to his glory ; still, in our blessed Jesus we behold all these excellencies exemplified in a greater and more perfect manner. "Holiness unto the Lord" was engraven on all his actions. To promote the glory of his heavenly Father was his great object : it was his meat and drink to do the will of Him that sent him. His courage never failed him, though he had to conquer the world, death, and hell ; and such was his unparalleled, disinterested benevolence, that he even laid down his life for his enemies, and prayed for his very murderers.

The close of Joshua's life was truly honourable, and greatly discovered the sincerity and ardour of his piety. When in daily expectation of death, he twice assembled the congregation of Israel with all their elders and officers, that he might instruct, exhort, encourage, admonish, and confirm them in the knowledge, love, and worship of God. In like manner did Jesus Christ. When he knew that his hour was come, he called together his disciples, and gave them the last instructions before his death, contained in the 13, 14, 15, and 16th chapters of John's gospel, (which chapters have been an inexhaustible source of comfort, consolation, support, and encouragement to the people of God,) and this, his farewell sermon, he concluded with that unparalleled, solemn, and all-comprehensive prayer, in the 17th chapter of the same gospel. We next consider,

3. Joshua's appointment and encouragement.

As Moses and Aaron were divinely appointed to their

respective offices, so also was Joshua ; for he was nominated by Jehovah himself to be the successor of Moses, and ordained to his high post in the presence of all the congregation, a full account of which we have in our text. And immediately after the death of Moses, Jehovah himself appeared unto Joshua, and confirmed the appointment in the following encouraging words: "Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua, saying: Moses my servant is dead ; now, therefore, arise, go over this Jordan, thou, and all this people, unto the land which I do give unto them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the lands of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast. 'There shall not any man be able to stand before thee all the days of thy life : as I was with Moses, so I will be with thee : I will not fail thee, nor forsake thee.—Only be thou strong, and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee ; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 'This book of the law shall not depart out of thy mouth ; but thou shalt meditate therein night and day, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee ? be strong, and of good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest.'" Joshua 1 : 1-9.

The authority of Joshua was also established by the miraculous passage through Jordan, as it is written : " And the Lord said unto Joshua, this day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." And after they had passed over, it is written : " On that day the Lord magnified Joshua in the sight of all Israel ; and they feared him, as they feared Moses, all the days of his life." Joshua 3 : 7 ; 4 : 14. Nor dare I omit the great encouragement he received from the appearance of a Being who styled himself " Captain of the host of the Lord." " For it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand ; and Joshua came unto him, and said unto him, Art thou for us, or for our adversaries ? And he said, Nay ; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant ? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot ; for the place where thou standest is holy. And Joshua did so." Joshua 5 : 13-15. This person, doubtless, was the same that had appeared to Moses in the burning bush to encourage him in his mission to deliver the children of Israel from bondage, and now he appeared unto Joshua to encourage him also in his appointment to bring them into the land of promise. To Moses he appeared in a bush burning with fire, but not consumed, emblematical of the suffering state of the Jews in bondage ; but to Joshua he appeared as " a man of war," to assure him of success in the battles in which he was about to be engaged.

Now, in like manner, the Lord Jesus Christ was ap-

pointed to his work. "He did not glorify himself" to be a Mediator, but was appointed by Jehovah, as it is written: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my Spirit upon him: he shall bring judgment to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." Isa. 42: 1, 6. 'Thrice the Lord testified from heaven, saying: "this is my beloved Son in whom I am well pleased;" and the apostle saith: "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2: 10. And because "he humbled himself, and became obedient unto death, even the death of the cross, therefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth: and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 8-11. "And God hath exalted him to be a prince and a Saviour." Acts 5: 31.

It is worthy of our notice that, although Moses was a very sure and useful guide to the children of Israel in their passage through the wilderness, but could not bring them into the promised land, this honour being reserved for Joshua, so the law of God is holy, just, and good, and our obedience unto it will be very useful to us in our pilgrimage toward the heavenly Canaan, yet our strictest obedience can never bring us into heaven; this honour belongs to the blessed Jesus, the true Joshua. For the law of God requires perfect obedience, and he that offendeth in one point is guilty of all. James 2:

10. Hence Moses himself, for but once speaking unadvisedly with his lips, was excluded from entering into the land of promise. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1 : 17. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8 : 3, 4. We proceed to consider,

4. Joshua's qualification for the work. Having been the servant, the constant attendant, and the intimate companion of Moses through the forty years of their pilgrimage, he, no doubt, reaped very great advantages from the instructions, example, and prayers of that eminent prophet. Besides it is written : "And Joshua the son of Nun was full of the spirit of wisdom ; for Moses had laid his hands upon him." Deut. 34 : 9. Jesus Christ also was well qualified for his work. Besides having dwelt in the bosom of his Father, and being present at the formation of the eternal covenant of peace, he was also anointed with the Spirit of God without measure. Isa. 12 : 2-5. 61 : 1-3. Let us rejoice then in the full assurance that our adorable Jesus "is able to save them to the uttermost that come unto God by him," Heb. 7 : 25, and that he will finish the work in righteousness, and will not fail nor be discouraged, till he have set judgment in the earth and fully accomplished the salvation of all his people. We next observe,

5. The miraculous passage of the children of Israel through the river Jordan. As the priests, bearing the ark, went before them, and stood in the midst of the stream till all the people were gone over, Josh. 3 : 13-17. 4 : 10-18, so Christ, the High Priest of our

profession, has gone before his people, bearing the sorrows which would have sunk them ; and will bear them safely through all their miseries, through death itself, to the shores of their eternal rest. He has encountered the waters of Jordan, the whole confluence of God's wrath, and the sins of all his people, and has opened a passage for them, as it were, through the midst of the deeper Jordan into the land of rest. Hence every believer and humble follower of Christ may defy death, the king of terrors, and say with David : " Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff they comfort me." Ps. 23 : 4. " My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." Ps. 73 : 26. With good old Simeon : " Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation," Luke 2 : 29, 30, and with the great apostle of the Gentiles : " Oh death, where is thy sting ? Oh grave, where is thy victory ? 'The sting of death is sin, and the strength of sin is the law ; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15 : 55-57. And again he saith : " I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1 : 12. Blessed be God for a good hope through grace !

We have already noticed, that, in passing through the river Jordan, God magnified Joshua ; and it pleased God to give the first most public testimony to Jesus Christ, after he had come out of the same river where he had been baptized, when the heavens were opened, and the Holy Ghost descended in the likeness of a dove, and a voice from the excellent glory proclaimed

his high character : " this is my beloved Son, in whom I am well pleased." Matt. 3 : 16, 17.

As Joshua erected twelve stones in the river Jordan, as memorials of his safe and miraculous passage through it, so Jesus Christ instituted the Lord's supper as a memorial of his miraculous passage through the river of death, and appointed twelve apostles as the witnesses of his triumphant resurrection, and of all that he did both in the land of the Jews and in Jerusalem. From the banks of Jordan, let us proceed to notice the wonders performed

6. At the taking of Jericho. Never was town or garrison besieged in such a manner before or since. No mounts are raised, no battering rams are applied to the walls, no attempts are made to sap the foundations ; but, by the directions of the Lord of hosts, the army marched in silent parade around the walls. ' Their martial music is not the sound of their silver trumpets, but the rams' horns blown by the priests. Ridiculous, weak, and foolish, as this new method of assault might seem to the unbelieving sinners in Jericho, they soon found that the weakness of God is stronger than men, and that the most contemptible means, when God ordains them, shall gain the end in spite of all opposition. " What ailed thee, O sea, that thou fleddest ? Jordan, that thou wast driven back ? And ye walls of Jericho, that ye fell flat to the ground, when compassed seven days ? " It was not owing to the sword of Israel, nor even to the sound of the trumpets, but to the power of Israel's God, accompanying these feeble means prescribed for the trial of their faith, and the proof of their obedience.

Not less singular, nor less efficacious, are the means by which Jesus, who conducts his people " against prin-

cialties and powers, pulls down their strong-holds," enters even into the palace of the proud usurper, and, "overcoming him, takes from him all his armour, wherein he trusted, and divideth his spoils." Luke 11 : 22. The preaching of the Gospel, weak and contemptible as it may appear, though not recommended "with excellency of speech or of wisdom," nor enforced by human power, has accomplished wonderful events, not less surprising than the conquest of Jericho. Many presumptuous opposers have been hereby subdued, Satan has been dispossessed of the hearts of his chief adherents, the kingdom of righteousness has been enlarged ; and by this very ordinance our blessed Joshua shall extend his victories to the most distant lands, and "will draw all men unto him."

Although our limits do not allow us to take notice of every remarkable circumstance in the history of this great leader and commander in Israel, yet we cannot pass by his conduct toward

7. The penitent and believing Rahab. Although it was the specific work of Joshua to cut off the inhabitants of Canaan, who had filled up the measure of their iniquities, yet, agreeably to the signification of his name, he saved not only the Israelites from the hands of their enemies, but also Rahab and all her household, although they were of the accursed seed of the Canaanites, and sinners of the Gentiles. Here was an emblem of Jesus Christ, who is the Saviour of the Gentiles as well as of the Jews ; and who leaves the proud and self-righteous Pharisee, and saves the penitent harlot and humble publican. Nor may it be improper to consider the scarlet thread, which, at the direction of the spies, she hung forth at the window, as a discriminating signal by which all under her roof were exempted from destruction

even as the blood of the paschal lamb was a signal to the destroying angel to pass over the house of the Israelite ; an emblem of the precious blood “ sprinkled on the heart of the sinner to purge the conscience from dead works to serve the living God,” Heb. 9 : 14, and which cleanses from all sins, and secures him from the sword of divine justice. Destruction approaches not those doors, and death entereth not those windows where the blood of the Lamb is found. Joshua destroyed those only that resisted him, but those who submitted were spared. Even the Gibeonites were spared, though they yielded from fear, and sinfully dissembled. Christ also resisteth the proud and giveth grace to the humble ; however the first motives that bring them to his feet may be but fear and self-interest and unbelief. We now proceed to notice,

8. The wonderful efficacy of Joshua’s faith and prayer, by which he caused both sun and moon to stand still. For thus it is written :

“ Then spake Joshua to the Lord in the day when the Lord had delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man : for the Lord fought for Israel.” Joshua 10 : 12–14. However great and mysterious this miracle was, yet it was not Joshua’s power that performed it. It was the work of Jehovah, who granted him the desire of his heart ; but our bless-

ed Jesus performed many miracles as great and mysterious as this, and that by his own power. Every creature and every element was at his command. 'The roaring wind and the tempestuous ocean heard his voice : " Be still !" and there was a great calm ; devils trembled at his command and obeyed ; by a word, he healed all manner of diseases ; and the very dead heard his voice and lived ; and when the God of nature suffered, all nature mourned.

9. Joshua having completed the great battle, caused the five kings, which had been secured in the cave, to be brought before him, and commanded the captains of the men of war to put their feet upon their necks, and said unto them : " Fear not, nor be dismayed, be strong and of good courage ; for thus shall the Lord do to all your enemies against whom ye fight." Joshua 10 : 24, 25. 'This was a striking " type and figure of Christ's victories over the power of darkness, and the believer's victories won through Christ." All the enemies of our blessed Redeemer shall be " made his foot-stool." " The kings of the earth set themselves against him," but sooner or later all things will be put under him, and principalities and powers made a spectacle of triumph, as he shall " make a show of them openly." And in these triumphs we are more than conquerors, may tread on the lion and adder, may ride on the high places of the earth, and may be confident that the God of peace shall tread Satan under our feet, shall do it shortly and do it effectually.

10. And now the principal enemies being conquered, and the land subdued, Joshua fixed and established the people in their inheritance. 'The promise that the descendants of Abraham should possess the land of Canaan was oft-times repeated, and many previous measures

were taken, in order to prepare for this event, but the completion of the design was reserved for Joshua. Him the Lord had chosen to conduct the hosts of Israel into the delightful country, "the land which the Lord had espied for them, flowing with milk and honey, and which was the glory of all lands;" on him the honour was conferred to assign to the various tribes their respective portions, and to see them settled in peace and prosperity. And now the whole scheme being completed, Joshua appealed to their own consciences to testify that "not one thing had failed of all the good things which the Lord their God spake concerning them." To him, therefore, "who keepeth truth for ever," they were taught to ascribe the praise. "For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them." Ps. 44: 3.

In like manner the great plan of salvation was made known to the fathers "at sundry times and in divers manners by the prophets," and much has been done in various ways to forward the great and glorious design but the honour of accomplishing it was reserved for our blessed and adorable Joshua. He is "the Captain of the Lord's host," who stands engaged to bring them to heaven. For this purpose he came into the world, lived and died, and "having conquered principalities and powers, led captivity captive, and made an open show of them," he has returned to his Father's house to prepare mansions for his people; and his prayer is, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me." John 17: 24. Not one of his faithful followers shall fail of attaining "the promise of

the eternal inheritance;" for it is "reserved in heaven for them," and they "are kept by the power of God through faith unto salvation." His grace and truth are pledged for their present security, and for their final admission into "the joy of the Lord." They shall "sit with him in his throne, and shall reign for ever and ever." In the last place we notice,

11. That there was a glorious display of many of God's perfections. His almighty power was exhibited in altering the course of nature, for the defence of his people; his justice in taking signal vengeance on the wicked inhabitants of Canaan; his veracity in giving the Israelites the possession of Canaan in completion of his promises and his holy covenant; and his grace and mercy, in encouraging and assisting them in all their difficulties, till he had granted them rest and deliverance from all their enemies round about. But God is infinitely more glorified in the work of redemption accomplished by Jesus Christ. "I have glorified thee on the earth, I have finished the work which thou hast given me to do." John 17: 4. In the cross of Christ "mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10. The government of God was vindicated, the holy law magnified, divine justice satisfied, and sinners saved with an everlasting salvation. We shall now close by a short address.

1. Let sinners study this subject and take solemn warning. Hence let us learn the certainty of the destruction of the impenitent. Although God may exercise great patience, yet, when the measure of their iniquity is filled up, they will surely perish. It was nearly five hundred years from the time that Jehovah told Abraham that the inhabitants of Canaan should be cut off;

yet when the time was come nothing could save them. Their cities were strongly fortified ; their kings were numerous and united, and their armies were mighty, yet they all fell before the captain of the Lord's host. As soon as the Canaanites heard that the spies had entered the land there was a general consternation, but when they heard that the waters of Jordan had been divided, "their heart melted, neither was there spirit in them any more, because of the children of Israel." Josh. 5 : 1. And what will you do, O poor sinner, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1 : 7-9. "Knowing, therefore, the terrors of the Lord, we persuade men." 2 Cor. 5 : 10 Oh, confess your sins before God ; humble yourself at the feet of the true Joshua ; and implore his pardon and protection like Rahab and the Gibeonites ; and he will pardon you graciously and receive you freely, and give you an inheritance among the saints in light.

2. Let those who wish and hope for a portion in the heavenly Canaan, remember that the Israelites were first circumcised before they could take possession of the land of promise ; and that, "except ye are born again," says the dear Redeemer, "ye cannot enter the kingdom of God." John 3 : 3. Go then to Jesus "weary and heavy laden," and he "will give you rest." Matt. 11 : 28. Enlist under his banner, as the Captain of salvation ; submit to him as guide and leader, and "fight the good fight of faith," and he will give you a crown of life.

3. Believers in Christ, and fellow-travellers to the heavenly Canaan, let the subject of this lecture confirm your faith, enliven your hope, and excite the most fervent gratitude and joy in your heart ; for in the blessed Jesus we have a Prince of most exalted dignity, an infallible guide and an invincible defender. For what Joshua was to the tribes of Israel the dear Saviour is, and in an infinitely higher degree, to all his saints. He is “ the Captain of our salvation, made perfect through sufferings, to bring many sons unto glory,” Heb. 2 : 10, where you shall enjoy that eternal rest which remaineth for the people of God. Now unto God the Father, the Son, and the Holy Ghost, the one Jehovah, be all honour and glory. Amen.

1. Stand up, my soul, shake off thy fears,
And gird the gospel armour on ;
March to the gates of endless joy,
Where thy great captain Saviour's gone.
2. What though thine inward lusts rebel ?
'Tis but a struggling gasp for life ;
The weapons of victorious grace
Shall slay thy sins, and end the strife.
3. Then let my soul march boldly on ;
Press forward to the heavenly gate ;
There peace and joy eternal reign,
And glittering robes for conquerors wait.
4. There shall I wear a starry crown,
And triumph in almighty grace,
While all the armies of the skies
Join in my glorious leader's praise.

LECTURE XXXIV.

THE LAND OF CANAAN.

“O YE seed of Abraham his servant, ye children of Jacob his chosen, He is the Lord our God ; his judgments are in all the earth. He hath remembered his covenant for ever, the word which he commanded to a thousand generations : which covenant he made with Abraham, and his oath unto Isaac ; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give *the land of Canaan*, the lot of your inheritance.” Ps. 105 : 6-11.

In these words the Psalmist calls upon Israel to give thanks for the covenant made with their fathers, a covenant that engaged to give them the land of Canaan. This promise was confirmed by oath to Isaac and to Jacob, and fulfilled by the hand of Joshua, as has been shown in the preceding lecture. Canaan was indeed a goodly land, and “the glory of all lands ;” still it was only a shadow or a type of heaven, the inheritance of the saints in light. That the patriarchs Abraham, Isaac, and Jacob considered it in this light is evident from their conduct as stated by the apostle : “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith, he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is

God. But now they desire a better country, that is, a heavenly ; wherefore God is not ashamed to be called their God ; for he hath prepared for them a city." Heb. 11 : 8-10, 16.

An excellent, pious writer, after extolling the land of Canaan promised to the fathers, proceeds thus : " Was this all which God provided for his people ? was the promise of an earthly inheritance the blissful hope, that supported the believing patriarchs in the few and evil days of their pilgrimage ? was there no other rest remaining for the people of God, but that which Joshua gave them ? then, indeed, they had been, upon the whole, considerable losers by their religion, and God would have been ashamed to be called their God—beyond all doubt the godly patriarchs regarded the promised land as a type of the heavenly and better country."

It is farther evident, that Canaan was a type of heaven, from David's exhortation and admonition, addressed to the people of Israel against the sin of unbelief, lest they also should be refused an entrance into rest, as their fathers had been in the wilderness. Now David could not mean lest they should be excluded from entering the earthly Canaan, for they were already at that time in possession of it ; but he spake of another rest, even a heavenly. " To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness : when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways : unto whom I swore in my wrath, that they should not enter into my rest." Ps. 95 : 7-11.

Hence the apostle, to comfort, support, and encour-

age the Hebrews under their present afflictions, and to caution them against unbelief, reminds them of the future happiness in reserve for them, and proves the existence of it by referring to the words of David, just quoted, and concludes, "there remaineth therefore a rest for the people of God." Heb. 4 : 9. We proceed, therefore, to consider

Canaan as a type of heaven, in the following particulars :

1. The land of Canaan is called a land of rest. Moses, addressing the tribes that had their portion on the east side of Jordan, said : "Ye shall pass over armed before your brethren the children of Israel, until the Lord hath given *rest* unto your brethren, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3 : 18, 20. Here the seed of Abraham were to enjoy a quiet, fixed, and secure habitation, instead of being harassed as in Egypt with cruel bondage and oppression, and instead of their hard, difficult, and dangerous journeyings through a waste and howling wilderness. But there remaineth a rest for the people of God, infinitely more pleasant and delightful. Yea, even in the present life they have a pledge and foretaste of it. The blessed Jesus has promised it. "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." Matt. 11 : 28. And the apostle says : "We who have believed do enter into rest ;" Heb. 4 : 3 ; and again he says : "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5 : 1. As soon as believers are united to Jesus Christ, they enjoy peace with God and with their own consciences, having the love of God shed abroad in their heart by the Holy Ghost ; witnessing their reconciliation, justifi-

fication, renovation, and adoption. But in heaven they shall realize a still more glorious rest, from all bodily sufferings, fatigues, and decay ; from all mental anxiety, affliction, and debility ; from all sinful thoughts, painful temptations, and trying persecutions ; and this rest is uninterrupted and eternal, and connected with pleasures the most exquisite, and solid enjoyments.

2. As the original inhabitants of Canaan were expelled, and their land given to the seed of Abraham, so in like manner multitudes of the original inhabitants of heaven were cast out, and their places filled up by the spiritual seed of Abraham. The land of Canaan was possessed chiefly by the posterity of Ham, the second son of Noah ; they were wicked in the sight of God, and he determined, and declared unto Abraham, that when the measure of their iniquity should be filled up, he would expel them and give their land to him and to his seed for ever. Thus Satan and his angels, because of their rebellion against God their sovereign, were driven out of heaven, banished from God and happiness, and their places filled with the heirs of salvation. These nations were expelled not only as a punishment for their sins, but also to prevent the Israelites from being infected by their wicked and abominable practices ; for thus said the Lord : “ But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth : but thou shalt utterly destroy them—that they teach you not to do after all their abominations, which they have done unto their gods ; so shall ye sin against the Lord your God.” Deut. 20 : 16–18. Thus the heavenly Canaan is a holy place, an inheritance undefiled, and into which there shall in nowise enter any thing that defileth, neither whatsoever worketh abomination.

Many hard things have been said, both against God and against my forefathers, for their conduct in killing men, women, and children, and taking possession of the land. Many men of superior talents have satisfactorily vindicated the transaction, but as their writings are generally confined to the learned, I take this opportunity of suggesting a few ideas on the subject. That God has a right to punish the wicked, none, I suppose, will deny ; that the inhabitants of Canaan were exceedingly wicked is evident from profane as well as from sacred history ; we have already stated that Jehovah had made known his intention of expelling them as a punishment for their sins, when the measure of their iniquity should be filled up. Farther, God has not only a right to punish his enemies and those who are rebels against him, but he has an equal right to do it in whatever way it may seem best to him. Hence, his mode of punishing the wicked has differed at different periods. The old world he destroyed by a flood ; the cities of Sodom and Gomorrah he consumed by fire ; Pharaoh's mighty host he drowned in the Red Sea. Multitudes have perished by earthquakes, or famine, or pestilence. One hundred and eighty-five thousand of Sennacherib's army were destroyed by one angel in a single night. Why then should it be thought strange or unjust, that God should punish these wicked nations, especially, as he had given notice of his intention, and allowed time for their repentance and reformation, nearly five hundred years before ?

Nor does his conduct on this occasion, in destroying women and children as well as men, differ from a thousand similar instances in his holy providence, where the innocent have suffered with the guilty, as in times of war, famine, and pestilence. Nor can any reason

be assigned, why the Lord might not expel or destroy these inhabitants of Canaan by the instrumentality of the Israelites, as well as he might have done it by fire, water, angels, or wild beasts ; and surely there is no cause for blaming the Israelites for obeying the commands, both of Joshua their leader and of Jehovah their King and their God. We return to our subject.

3. Canaan was a land of amazing fertility and safety ; called "the glory of all lands." Ezek. 20 : 6, 15. "The land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs ; but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven ; a land which the Lord thy God careth for ; the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year." Deut. 11 : 10-12. Here the land of Canaan is contrasted with the land of Egypt ; the latter had neither the early nor the latter rain, but was dependent on the overflowing of the Nile, from which, by the labour of men's hands making furrows in the earth, the water was led to different parts of the country ; but the land of Canaan had hills and mountains, commodious, healthy, and pleasant. No other country on earth could have been selected as a fitter emblem of heaven. "A sight of this territory," says a late traveller, "can alone convey any adequate idea of its surprising produce. It is truly the Eden of the east, rejoicing in the abundance of its wealth. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest ; the salubrity of its air ; its limpid springs ; its rivers, lakes, and matchless plains ; its hills and vales ; all these, added

to the serenity of its climate, prove this land to be indeed 'a field which the Lord has blessed.' Hence the early and latter rain so often promised as a blessing, while the withholding of it is used as a curse, is a suitable emblem of the sacred influences of the Holy Spirit, of the heavenly graces and doctrines of the gospel, whereby the souls of men are made fruitful in good works. But however fruitful and excellent the land of Canaan was, heaven infinitely exceeds it. How beautiful the description : " And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations." Rev. 22 : 1, 2.

The land of Canaan was typical of heaven,

4. In its spiritual privileges and glory. As the Lord had chosen the land of Canaan for the inheritance of his people, so also he chose Jerusalem and Mount Zion as the place for his worship, and called it *his rest*. " For the Lord hath chosen Zion ; he hath desired it for his habitation. ' This is my rest for ever : here will I dwell ; for I have desired it. I will abundantly bless her provision : I will satisfy her poor with bread. I will clothe her priests with salvation, and her saints shall shout aloud for joy." Ps. 132 : 13-16. Here his ordinances were dispensed, his presence was vouchsafed, and his blessings communicated. While darkness had covered the whole earth, in Judea there was light, the light of the glorious gospel. That God, who fills immensity with his presence, chose to dwell in Zion by his peculiar manifestations of love, grace, and mercy. Here also, in the name of Jehovah, the high priest blessed the people. ' To this place the

tribes of Israel went with great joy and rejoicing. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem....Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Ps. 122 : 1, 2, 4. David found more pleasure in Zion than in his royal palace. "One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Ps. 27 : 4.

But all this glory and excellency was but a shadow of the glory and felicity of heaven, Mount Zion, the city of the living God, the heavenly Jerusalem. St. John has given us a most beautiful description of the heavenly Jerusalem, and closes thus : "The city had no need of the sun, neither the moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honour to it. And the gates of it shall not be shut at all by day ; for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life." Rev. 21 : 23-27. . We observe farther that,

5. Canaan was a free gift to the posterity of Abraham ; a land which their own righteousness could not merit, nor their own sword procure. It was the sovereign pleasure of Jehovah to promise it to the patriarchs, and the arm of Jehovah that cast out the nations, and gave to their seed the land for an inheritance. Moses,

the meekest of all men, knowing how prone we are to rob God of his glory and ascribe all praise to ourselves, a little before his death cautioned the children of Israel against this abominable sin, saying : “ Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land ; but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land ; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness ; for thou art a stiff-necked people.” Deut. 9 : 4-6.

Now, if the earthly inheritance could not be purchased nor merited, how much less the heavenly. It never can be earned ; but must be received as the free gift of God through our Lord Jesus Christ. A humble dependence on his righteousness is the only ground on which we can ever hope to possess this good land. In Christ Jesus we have both righteousness and strength, and in him, therefore, we must glory, and not in ourselves or any sufficiency of our own. “ Not by works of righteousness which we have done, but according to his mercy he saved us.” Tit. 3 : 5. We notice but one more resemblance ; that,

6. Although the land of Canaan was a free gift, and repeatedly promised unto Israel, yet they were first brought into bondage, and must go through many hardships and difficulties, through floods in the wilderness and through legions of opposing foes ; even so the

kingdom of heaven suffers violence, and through much tribulation we must enter into it, although it is a purchased possession and a promised inheritance. Acts 14 : 22. Rev. 7 : 14. And as the Israelites had to use the means of God's appointment, while evidently the arm of the Lord gave them the victory, so also must we fight the good fight of faith, put on the whole armour of God, and be faithful unto the end. But let not the difficulties in the way discourage our heart ; by the help of God, the Captain of our salvation, they will all be overcome. Every giant foe shall be destroyed. Let David's song be ours : "The Lord is my light and my salvation, whom shall I fear ? The Lord is the strength of my life, of whom shall I be afraid ?" Ps. 27 : 1. We conclude the subject by observing,

1. How thankful ought believers to be for their superior privileges over those of the natural seed of Abraham. However good the land of Canaan was, its chief excellencies were but temporal in their nature, and short-lived in their enjoyment. How often was their rest disturbed, their happiness marred, their city destroyed, their solemnities interrupted ; and for ages past the goodly land has been trodden under foot by the Gentiles, the country laid waste, and become the habitation of owls and dens of robbers, and the children of Israel themselves scattered as sheep without a shepherd. Not so the heavenly Canaan. Its excellency, glory, and felicity are spiritual in their nature, and eternal in their duration. The heirs of salvation shall never be driven from their father's house ; their happiness never be marred ; and their delightful employments never be interrupted ; they shall for ever sing the song of Moses and the Lamb. Well may the poorest saint, who has neither part nor lot in this world, join the apostle in

thanksgiving, saying : “ Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation.” 1 Pet. 1 : 3-5.

2. It becomes us to examine ourselves, whether we have a title to the heavenly Canaan. The earthly Canaan was promised to all the natural seed of Abraham. Circumcision was the sign and seal of the promised land, as the signature and seal are the attestation to deeds ; in like manner the circumcision of the heart is the sign and seal of the heavenly inheritance ; without it we have neither title nor fitness for the kingdom of heaven. This our blessed Saviour repeatedly asserted in his conversation with Nicodemus. “ Except a man be born again, he cannot see the kingdom of God.” John 3 : 3, 5-7. It is worthy our notice that the very first command to the children of Israel, after they had crossed Jordan, was the circumcision of those born in the wilderness. Joshua 5 : 2-9. “ This transaction was doubtless typical of the spiritual circumcision, with which the Israel of God, when they enter into the gospel rest, are circumcised.” The learned Bishop Pearson observes, “ that, being performed under Joshua, Moses’ successor, it points to Jesus as the true circumciser, the author of another circumcision than that of the flesh, commanded by the law ; even the circumcision of the heart, called the circumcision of Christ.” Hence the apostle addressing the believing Philippians, says : “ We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.”

Phil. 3 : 3. Being born of the Spirit, we are made the spiritual children of Abraham, yea, the sons and daughters of God, adopted into his family, and training up for the mansions prepared in our Father's house. It may assist us much in our self-examination, to observe, that as the people of Israel were a peculiar people, so are the people of God, for whom the heavenly rest remaineth. They were delivered from the house of bondage ; entered into covenant with God, to be their God ; they followed the pillar of a cloud by day, and the pillar of fire by night ; they lived upon the manna and the water flowing from the rock : even so the spiritual Israel are a people who have been delivered from the tyranny of Satan and the bondage of sin ; have consecrated themselves unto the Lord ; follow the Redeemer through evil as well as good report, and live by faith on the Son of God, the true manna which came down from heaven, and the living water flowing from the rock that was smitten and stricken of God, wounded and bruised for our iniquities, that by his stripes we might be healed.

3. From the subject we have been considering we may learn the necessity of a holy life. Joshua, just before his death, exhorted the Israelites to have no fellowship with the remaining Canaanites : " If ye do in anywise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you : know for a certainty that the Lord your God will no more drive out any of these nations from before you ; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." Joshua 23 : 12, 13. Our lusts that war in our members, that are against the soul,

are infinitely more dangerous and injurious, and must be extirpated. Against these our inward enemies we must lift up the hand of violence, if we mean to take the kingdom of heaven. Here we must point our revenge and indignation. To pity these is the highest cruelty to ourselves, and to make a league with them is to be overcome. To attempt a reconciliation between holiness and sin, to mediate a peace between these contrary principles, is to entail upon ourselves a source of perpetual disquietude. "Take unto you," says pious McEwen, "the whole armour of God, and remove every accursed thing from the midst of thee, O Israel, and the Lord thy God will drive out these nations before thee by little and little. Their defence is already departed from them since the law, the strength of sin, is perfectly fulfilled, and stript of its condemning power. A time, a happy time will come, when no Jebusite shall dwell in the land, when no latent corruption shall infest thy soul, and there shall be no pricking brier, nor any grieving thorn to the house of Israel: for it is the gracious promise of the Captain of our salvation: 'He that overcometh, and keepeth my words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken in shivers.'" Rev. 2: 26, 27.

4. Believers in Christ, the spiritual seed of Abraham, let us, like the patriarchs, show by our life and conduct that we seek a better country, even a heavenly. Heb. 11: 14-16. Be patient and content under sufferings, poverty, and want; a traveller does not expect to find at an inn all the comforts of home; nor thinks it strange if looked upon with suspicion, or even slandered and ill treated. A few more days, and you shall be at home in your Father's house. What is dying to the believer

in Christ ? it is going home ; entering the port ; taking the spoil, and enjoying the fruits of a glorious victory. Soon you will have done with all the unkindness, all the suspicions, and all the censures of those who surround you, and praise and pure and permanent bliss be your portion for ever.

5. Soldiers of Christ, be courageous and fear not. Jesus, the Captain of your salvation, is greater than Joshua, and will make you more than conquerors. As neither Sihon, king of the Amorites, nor Og, king of Bashan, nor the formidable giants, the sons of Anak, could hinder the Israelites from their promised rest, so neither shall the power of the enemy, however great and dreadful, be able to retard the meanest saint, who takes unto him the whole armour of God, and with determined ardour fights the good fight of faith, and lays hold of eternal life.

6. Christless reader, let me exhort you to believe in the Son of God, that you may enter the heavenly Canaan. Remember, that multitudes of the Israelites were shut out of Canaan, because of their unbelief ; and the same sin will keep multitudes out of heaven. Their having perished in the wilderness was written and preserved, as a beacon to warn others to avoid the rock on which they had been wrecked. “ All these things happened unto them for ensamples ; and they are written for our admonition.” 1 Cor. 10 : 11. Hence the royal Psalmist and Paul the apostle use it as an argument to guard against unbelief : “ While it is said, ‘ To-day, if ye will hear his voice, harden not your hearts, as in the provocation ; for some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years ? was it not with them that had sinned, whose carcasses

fell in the wilderness? and to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in, because of unbelief. Let us therefore labour to enter into that rest, lest any man fall after the same example of unbelief." Heb. 3: 15-19. 4: 11.

1. There is a land of pure delight,
Where saints immortal reign ;
Infinite day excludes the night,
And pleasures banish pain.
2. There everlasting spring abides,
And never-withering flowers ;
Death, like a narrow sea, divides
This heavenly land from ours. -
3. Sweet fields, beyond the swelling flood,
Stand dressed in living green :
So to the Jews old Canaan stood,
While Jordan rolled between.
4. Oh, could we make our doubts remove,
Those gloomy doubts that rise—
And see the Canaan, that we love,
With unbecclouded eyes ;
5. Could we but climb where Moses stood,
And view the landscape o'er ;
Not Jordan's stream, nor death's cold flood
Should fright us from the shore.

LECTURE XXXV.

DAVID A TYPE OF CHRIST.

“I WILL set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them : I the Lord have spoken it.” Ezek. 34 : 23, 24.

The history of David occupies a larger space of the Bible than that given to any other of the saints, except the Messiah, the Son and Lord of David ; for he is the sum and substance of the sacred Scriptures. All the excellent of the earth were but shadows or types of him, as has already been shown in former lectures. That David was a type of Christ is evident from the Messiah’s being called David in our text, and in several other places, as Jer. 30 : 9. Ezek. 37 : 24. Hosea 3 : 5. That these predictions do not relate to David *literally*, is evident from his having been dead for several hundred years before they were delivered ; and that they had a reference to the Messiah is acknowledged by the ancient Rabbins, as well as by all Christian commentators. See “Joseph and Benjamin,” Vol. II. p. 307.

We therefore proceed to consider David as a type of the Messiah, in his person, character, and offices.

1. In respect of his person, we observe that he descended of the seed of Abraham, of the tribe of Judah, and was a branch of the stem of Jesse. He was the youngest son of his father, born in Bethlehem, Judea, and spent his youthful years in feeding his father’s flock. In like manner, the eternal Son of God, in the fulness

of time, was made of a woman; and although the genealogies of all the tribes of Jacob have long been lost, yet that of the Messiah Jesus was well known at the time of his birth, and has been preserved to the present day, to show that, agreeably to ancient predictions, he has descended of the seed of Abraham, of the tribe of Judah, and of the family of David, the root and offspring of David, and by a chain of remarkable circumstances he was born in Bethlehem. Great was the honour of this city to have given birth to David the King of Israel, but much more honourable has it become by giving birth to the Messiah the King of kings and Lord of lords, as it is written: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5 : 2. As if the prophet had said, although thou art but a small place, as it regards population, too small to be numbered among the *thousands*,* yet the birth of the Messiah in thee shall give thee an honour which could not be conferred on the larger cities by all their numbers, splendour, and wealth. Oh how great the honour to be related to Christ by a living faith! We proceed to notice,

II. The character of David.

No one can read his history, but he must feel constrained to admire the combined excellencies of his character. Nay, God himself conferred upon him the

* "Little among the thousands:" this refers to the division of the people by thousands, under their government of their several rules. (1 Chron. 12 : 20.) Every tribe was divided into so many thousands, over each presided a leader to command them in battle. Bethlehem was too small in the number of people to be reckoned as one of these thousands.

highest commendation, saying : " I have found a man after mine own heart, that shall fulfil all my will ;" 1 Sam. 13 : 14 ; in other words, one who should act according to the heart and mind of God, as revealed in his word. David paid the strictest attention to the law and worship of God. Through his whole conduct, he recognised Jehovah as King of Israel, and considered himself merely as vicegerent ; he never attempted to alter any of God's laws, or in the least degree to change the Israelitish constitution. In all his public official conduct he acted according to the divine mind, and fulfilled the will of Jehovah.

But where shall perfection be found ? Lest we should suppose that David had been perfect, he himself recorded his awful crimes of adultery and murder, and also his deep repentance and godly sorrow. Let infidels, who so often mention David's sins, to lull their consciences asleep, take notice of David's repentance also. In Jesus Christ, however, we find perfection in the strictest sense of the word. " For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7 : 26. Though tempted of the devil, yet he was without sin. He is the chief among ten thousand, fairer than the children of men. He, indeed, was " the man after God's own heart." It was his meat and his drink to do the will of his heavenly Father. His whole life was an exemplification of David's prediction : " Sacrifice and offering thou didst not desire ; mine ears hast thou opened : burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God : yea, thy law is within my heart. I have preached righteousness in the great congregation ; lo, I

have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed thy loving-kindness and thy truth from the great congregation." Ps. 40 : 6-10.

The writings of David greatly confirm the experience of believers, and have often been their song in the house of their pilgrimage ; but Christ Jesus is the light, the life, and the comfort of the Christian. In his passage through this waste, howling wilderness, he leans on his beloved, and through eternity the redeemed of the Lord will sing " the song of Moses and of the Lamb." Rev. 15 : 3.

" David's victory," says the pious McEwen, " over the proud insulting Philistine, who defied the armies of the living God, is none of the least exploits for which he stands recorded in the rolls of fame. He heard his blasphemous railing ; he saw the unmanly terror of the Israelites, who all declined the single combat of this vain boaster ; he was informed of the great rewards the victor should receive from the king, and not in the least intimidated by his fierce appearance, he resolves to accept the challenge in the name of the insulted God of Israel. Armed with no weapons but his staff and sling, he lays the vaunting warrior prostrate in death, adding withal this indignity to his huge corpse to sever his head from the body with his own sword. Let the vaunting Goliath be an emblem of the devil, the king of terror, who has the power of death. A great reward is proposed by the King of heaven, to the person who shall encounter and overcome this formidable enemy. No man, no angel, dared the arduous enterprise. But Jesus Christ, descending to visit his brethren, and see our camp, and moved with a becoming zeal for the glory of God, and

the salvation of the human race, and for the joy that was set before him, prepares himself for the mortal combat. His brethren indeed despised him, and used him rudely, but he was not deterred from his merciful design. He borrowed no armour from us, for he only partook of our infirm fleshly nature ; but by his own strength and wisdom he obtained the victory with the staff of his cross ; a most unlikely weapon, for God was his shield and his glory, and the lifter up of his head ; by death, which was like the devil's sword, 'he destroyed him that had the power of death : ' and the saying of the prophet is fulfilled ; ' I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.' " Hosea 1 : 7.

David was exceedingly zealous for the glory of God, and most fervently desired to build a house for Jehovah to dwell in, but was not permitted, because he had been a man of war ; but Christ, the Prince of peace, died to purchase his church, the house, yea, the temple of the living God, and ascended up on high " to receive gifts for men, even for the rebellious also, that God might dwell with men." Ps. 68 : 18. Eph. 4 : 8-11.

Nor shall we overlook the wisdom and prudence by which David governed the people : and " therefore the people loved him, because he behaved himself wisely." 1 Sam. 18 : 14. And he received the honourable testimony, that " he fed the people according to the integrity of his heart, and guided them by the skilfulness of his hands." Ps. 78 : 72. But of Jesus Christ, the Son and Lord of David, it was foretold : " Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." Isa. 52 : 13. And the same prophet, speaking of his descent, qualifications, and conduct, says : " There shall come forth a rod out of the stem of

Jesse, and a branch shall grow out of his roots : and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in the fear of the Lord ; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11 : 1-5. We notice, in the third place,

III. The offices which David sustained.

1. He was a shepherd, as it is written : " He chose David also his servant, and took him from the sheep-folds : from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance." Ps. 78 : 70, 71. In this occupation he repeatedly exposed his life to most imminent dangers in defence of the flock intrusted to him, and the Lord crowned his courage and faithfulness with wonderful success. Hence, as an encouragement inducing him to engage in combat with the giant Goliath, he related to Saul the following remarkable circumstance : " And David said unto Saul, 'Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock : and I went out after him, and smote him, and delivered it out of his mouth ; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear ; and this uncircumcised Philistine shall be as one of them, seeing he has defied the armies of the living

God. David said, moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee." 1 Sam. 17 : 34-37. However great and admirable the courage and success of David, yet he was but a type of Christ. His sheep are innumerable, and more precious than all the cattle on a thousand hills ; and their enemies are mighty, vigilant, and persevering ; and although he knew it would cost his life, yet his courage never failed ; and in dying " he destroyed him that had the power of death, which is the devil, and delivered them who, through fear of death, were all their life-time subject to bondage ;" Heb. 2 : 14, 15 ; and " having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." Col. 2 : 15. He perfectly answers the beautiful, the comforting, and encouraging character of him who was to succeed the hirelings mentioned in the verses preceding our text.

" Thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out ; as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be : there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God I will seek that

which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick ; but I will destroy the fat and the strong ; I will feed them with judgment. Ezek. 34 : 11-16. Referring to this prediction, Jesus, having reproved the hirelings which abounded in his day, said : " I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is a hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep." John 10 : 11-15.

And although Jesus is now in glory, yet he still acts the part of the good Shepherd, and by his Spirit, his word, and his providence, he is incessantly seeking the lost, bringing back that which has been driven away, binding up the broken, strengthening the weak, healing the sick, and administering to the necessities of all his sheep. Blessed, yea, unspeakably blessed, are all they who answer the character, and enjoy the blessedness contained in the following description, given by the good Shepherd himself : " My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all ; and no man is able to pluck them out of my Father's hand. I and my Father are one." John 10 : 27-30.

2. David was a prophet as well as a shepherd. This

is evident from the many predictions he delivered concerning the Messiah, and which have all been fulfilled in the blessed Jesus. Under the influence of the Holy Spirit, he often spake as actually personating the Messiah himself. Many parts of his heavenly compositions, though apparently intended of himself, have indeed no reference at all, except as he was a type of Christ, in whom the very things predicted were literally fulfilled. Ps. 16 : 10. 22 : 18. 69 : 21. Hence, to prove the resurrection of Christ, the apostle reasoned thus : " For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad ; moreover, also, my flesh shall rest in hope : because thou wilt not leave my soul in hell, (in *Sheol*, the unseen World,) neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day ; therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne ; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2 : 25-31. We next consider David as a type of Christ,

3 In his office as a king.

As David was appointed of God to be king in Israel, and consecrated to it with the holy oil ; so also was Jesus, the Son and Lord of David, set apart for his work in the councils of heaven from eternity ; " chosen of God," consecrated by the Spirit, and thus " anointed

with the oil of gladness above his fellows." Ps. 45 : 7. David, though declared to be king in Israel and anointed of the Lord, yet had to pass through a series of long and complicated trials, in order to attain the promise. For a considerable time he was in a state of reproach, persecution, and distress. In like manner, the accession of Jesus to his promised dominion was long and violently opposed ; and he was more afflicted than any man ; " a man of sorrows and acquainted with grief." David was reviled by his own kindred, as acting from ambitious views, and other corrupt principles. " I know thy pride, and the naughtiness of thy heart," was the slanderous and cruel speech of his elder brother. 1 Sam. 17 : 28. And of the blessed Jesus it is said, " Neither did his brethren believe in him." John 7 : 3-5.

The long persecution which David endured from Saul should remind us of " the holy child Jesus, against whom both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." Acts 4 : 27. How often was David obliged to flee for his life from place to place, and hide himself in the dens and caves of the earth ! In like manner, the adorable Redeemer wandered from town to town, and very frequently, to avoid the violence of his adversaries, concealed himself from them, and escaped from their fury by a miraculous flight. Luke 4 : 30. John 8 : 59. 10 : 39.

There is also a striking similarity in the professed ground of opposition both to David and to Jesus Christ ; viz., that the established government was in danger. As Saul suspected David to be his rival, so Herod feared that his power would be subverted by him " who was born King of the Jews." Matt. 2 : 2, &c. As David met with formidable resistance from many of his own

people as well as from neighbouring nations, particularly from Ahithophel, one who had been a partner in his councils, and his familiar companion, but proved a traitor and sought his destruction ; so very similar was the opposition to Christ's kingdom. "He came to his own, but his own received him not." John 1 : 11. "His citizens hated him, and said, We will not have this man to reign over us." Luke 19 : 14. A murderer was preferred to the Prince of life ; "not this man, but Barabbas," was the general cry. John 18 : 40. "The multitude," among whom were, perhaps, many whom he had fed in the wilderness, freed from tormenting devils, and healed of their diseases, "cried, Crucify him ! Crucify him !" His friends and disciples fled and forsook him, like sheep when the shepherd is smitten. Peter, the most zealous of the apostles, denied his Lord and Master, and swore and cursed, to prove that he knew not the man ; while Judas Iscariot, who had been a near attendant upon his person, intrusted with his counsel, like Ahithophel, a base apostate, betrayed him into the hands of his enemies.

David bore his afflictions with wonderful patience and meekness ; but in seasons of darkness, under the hidings of God's countenance, he bitterly complained unto the Lord, as one abandoned and abhorred. Thus the Lord of David, of whom it is written : "He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53 : 7. Yet when suffering from the immediate hand of God—bearing our sins in his own body on the tree, he exclaimed, "My God, my God, why hast thou forsaken me ?" Matt. 27 : 46.

At length, however, David saw persecuting Saul removed, the Philistines subdued, and all the neighbouring nations either desolated or made tributary to him; and he reigned prosperously king over all the tribes of Israel, and many of the heathens professed allegiance to him, and became proselytes to the God of Israel. But before the Son and Lord of David could enter into his glory, he had to taste of death, and to be shut up in the grave, yet "he was taken from prison and from judgment," and because "he humbled himself, and became obedient unto death, even the death of the cross, therefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2 : 8-11.

No resistance could possibly prevent the Saviour from taking possession of his kingdom. The united efforts of Jews and Gentiles did not defeat but promote his design. Even in his cross, he triumphed over all the schemes of earth and hell; and his lowest humiliation prepared the way for his highest advancement. Just before his ascension to glory, he said, "all power is given unto me in heaven and in earth." Matt. 28 : 18. The Father has "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" Eph. 1 : 20, 21.

As yet, indeed, his spiritual government has not attained its utmost extent and perfection; for it is in a state of gradual increase and improvement. Many refuse submission to his yoke. But "his people shall be

willing in the day of his power ;” Ps. 110 : 3 ; “ yea, all kings shall fall down before him ; all nations shall serve him.” Ps. 72 : 11. For “ he must reign till he hath put all enemies under his feet.” 1 Cor. 15 : 25. This is that “ root of Jesse, which shall rise to reign over the Gentiles : in him shall the Gentiles trust.” Rom. 15 : 12. Yea, my beloved brethren, the poor Jews, who still persist in their disaffection to him, shall soon throw down their arms, shall sue for mercy, and be subjected to his authority. O blessed Jesus, “ Gird thy sword upon thy thigh, O most mighty ; with thy glory and thy majesty ride prosperously.” Ps. 45 : 3, 4. I close the subject with a single observation.

In the very imperfect manner in which we have compared the type and the antitype, we can still discover the infinite superiority of the blessed Saviour. Nor is it possible that any resemblance should give us an adequate conception of his dignity and glory. In his human nature he may be represented by a man like ourselves ; but he possesses divine perfections, and is above all description, as being “ the brightness of his Father’s glory, and the express image of his person.” Heb. 1 : 3. The dominion also, which he exercises, surpasses, in its excellency, its advantages, its extent, and duration, all the kingdoms which have been, or can be, established on the earth. All others must fall before it, and finally be swallowed up in it ; Dan. 2 : 44 ; and Jesus shall reign for ever and ever. Rev 11 : 15

1. Behold the love, the generous love,
That holy David shows ;
Hark, how his sounding bowels move,
To his afflicted foes !
2. They groan'd, and cursed him on their bed,
Yet still he pleads and mourns ;
And double blessings on his head
The righteous God returns.
3. O glorious type of heavenly grace !
Thus Christ the Lord appears ;
While sinners curse, the Saviour prays,
And pities them with tears.
4. He, the true David, Israel's king,
Bless'd and beloved of God,
'To save us rebels, dead in sin,
Paid his own dearest blood.

LECTURE XXXVI.

SOLOMON A TYPE OF CHRIST.

“THE queen of the south shall rise up in the judgment with this generation, and shall condemn it : for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here.” Matt. 12 : 42 That Solomon was a type of the Messiah is evident from the promise made to David concerning him : “ I will be to him a Father, and he shall be to me a son ;” 2 Sam. 7 : 14 ; which promise is applied to Jesus Christ by the apostle in the Epistle to the Hebrews, to show his superiority over the angels. The seventy-second Psalm, though in some sense addressed to Solomon, yet is only applicable in the full sense to Jesus Christ as his antitype ; and in the text our blessed Lord compares himself with Solomon, saying : “ A greater than Solomon is here.” We shall, therefore, consider Solomon as a type of Christ in the dignity of his person ; in the depth of his wisdom ; in the greatness of his possessions ; in the glory of his reign ; and in the magnificence of his temple. And may the Spirit of God so enlighten our eyes that we may know Jesus not only as greater than Solomon, but, as he really is, “ the chief among ten thousand and the altogether lovely,” and may he be precious unto us as he is to all them that believe.

I. Jesus is superior to Solomon in the dignity of his person.

1. Solomon was a child of promise and of prophecy. His descent, his name, and the nature and duration of his kingdom were all foretold. Besides his name, Solomon, which signifies *peace*, expressive of his peaceable

and prosperous reign, he was also styled by the prophet, *Jedidiah*, which signifies "*beloved of God.*" 2 Sam. 12 : 24, 25. But "behold a greater than Solomon is here." Jesus Christ, the Messiah, has been the subject of prophecy from the beginning of the world. Of him it is written in the law, in the prophets, and in the book of Psalms. His names are most numerous and glorious. "He has on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. 19 : 16. He is "Jehovah our Righteousness." Jer. 23 : 6. "The brightness of his Father's glory and the express image of his person." Heb. 1 : 3. And with respect to his human nature, the prophet declared seven hundred years before he was born, saying : "Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. 9 : 6, 7. He is the Root as well as the Rod and Branch of Jesse, the Lord as well as the Son of David. He is greatly beloved of his Father, who declared from heaven once and again, yea, the third time, "This is my beloved Son, in whom I am well pleased." Matt. 3 : 17. 17 : 5. John 12 : 28. He is worshipped and adored by all the hosts of seraphim and cherubim, and he is precious to all them that believe. And,

"His worth if all the nations knew,

Sure the whole earth would love him too."

2. Solomon was not only the son of a pious father,

the man after God's own heart, but he also was himself partaker of like precious faith. For if prayer be an index of the heart and an evidence of spiritual life, then we may conclude that Solomon was a child of God, blessed with the Spirit of grace and of supplication, as is abundantly manifest in his most comprehensive, humble, and devout prayer, offered unto God at the dedication of the temple. " 'This prayer is one of the noblest and most sublime compositions in the Bible, exhibiting, in the prophetic spirit of Solomon, the most exalted conceptions of the omnipresence of the Deity, of his superintending providence, and of his peculiar protection of the Israelites from the time of their departure out of Egypt; and imploring pardon and forgiveness for all their sins and transgressions in the land, and during the captivities which might ensue.' " But alas! of him it may be said, as Paul said of the Galatians: " Ye did run well; who did hinder you, that ye should not obey the truth?" Gal. 5: 7. How awful was the fall of Solomon! And though we may hope that by divine grace he was reclaimed, yet how great a stumbling-block and rock of offence has his conduct been! Surely we may well say: " Behold, a greater than Solomon is here!" The whole life of Jesus was a life of unparalleled piety, of zeal, and of holy devotion. After indefatigable labours of the day he spent whole nights in prayer, and just before he gave his life a ransom for our souls, he offered up that all-comprehensive and most important prayer, recorded by St. John, chap. 17, the blessed fruits of which will be gathered to the end of time. We proceed to consider Solomon a type of Christ,

II. In the depths of his wisdom.

In the beginning of his reign, the Lord appeared unto him in a dream by night, and said: " Ask what I shall

give thee ;” and Solomon asked for wisdom to govern the people ; and the Lord was well pleased, and gave him an uncommon measure of intellectual endowments, to fit him for discharging the high office to which he was raised. The extent of his attainments in natural philosophy, the sublimity of his poetry, the correctness of his judicial decisions, and the ordering of all his domestic and public affairs, spread the fame of his superior wisdom far and wide, and brought the queen of Sheba from the uttermost parts of the earth.

But what was the wisdom of Solomon, compared with that of Christ, in whom are hid the treasures of wisdom and knowledge ; Col. 2 : 3 ; and on whom the spirit of the Lord did rest—the spirit of wisdom, and counsel, and knowledge, to make him of quick understanding in the fear of the Lord ! ‘There is no creature that is not manifest in the sight of Jesus Christ, from the greatest unto the least. He could answer the most puzzling questions of his enemies, or, at his pleasure, confound them by interrogations they could not answer ; and he has solved the most difficult of all questions : how the guilty may be justified before the Lord, and how a clean thing may be brought out of the unclean.

It is said of Solomon, that he composed, or collected, three thousand proverbs and fifteen hundred songs ; but Christ revealed the whole counsel of God unto salvation ; even his enemies acknowledged his wisdom : “Never man spake like this man.” John 7 : 46.

Solomon was an acute, penetrating judge ; judging his people with righteousness, and his poor with judgment ; and of Christ it was predicted : “He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity—and righteous-

ness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11 : 3-5. He could discern a Nathaniel to be an Israelite indeed, in whom there was no guile, and Judas as one that had a devil ; and in the judgment day he will reveal the secrets of every man's heart, and separate between the wicked and the righteous. "Behold a greater than Solomon is here." Solomon was wiser than all men, but Jesus exceeded Solomon ; Solomon's wisdom and knowledge were communicated, limited in extent, and liable to decay ; but Christ's knowledge is underived, infinite, and eternal ; "For in him dwelleth all the fulness of the Godhead bodily." Col. 2 : 9. Solomon's knowledge was great, but had its bounds ; but Christ's knowledge is infinite ; Solomon could not communicate his wisdom even to his son, who acted most foolishly ; but Jesus Christ is made unto us of God wisdom, and he can make all his people wise unto salvation. Solomon himself did not always act wisely ; but Jesus has the testimony even of his enemies, "that he has done all things well." The fame of Solomon's wisdom spread far ; but much farther the wisdom of Christ, for the very heavens declare his glory. Ps. 19 : 1-3. We proceed to show that Christ is greater than Solomon,

III. In the greatness of his possessions.

We have already observed, that when the Lord had told Solomon to choose a favour, he asked for wisdom ; and the Lord was so pleased with his choice, that he not only made him wiser than all men, but also richer than all the kings of the earth ; for thus it is written : "And the speech pleased the Lord, that Solomon had asked this thing, and God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast

asked the life of thine enemies, but hast asked for thyself understanding to discern judgment, behold, I have done according to thy words : lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee ; and I have also given thee that which thou hast not asked ; both riches and honour, so that there shall not be any among the kings like unto thee all thy days." 1 Kings 3 : 10-13 Hence we are told, that the wealth of Solomon was so great, that silver and gold became as common as the stones of the streets in Jerusalem. 1 Kings 10 : 26. But we still repeat, " A greater than Solomon is here." The riches of the Lord Jesus are unsearchable ; eternity itself will be too short to count them ; the arithmetic of angels would not be able to cast up the mighty sum : " For who, by searching, can find out God, or the Almighty unto perfection ?" " In Jesus Christ dwells the fulness of the Godhead bodily." Col. 2 : 9. 'The cattle upon a thousand hills are his ; the gold and the silver are his, yea, all things are his, as his native right, " for he has made all things." His mediatorial riches too are unsearchable ; " for it pleased the Father that in him should all fulness dwell." Col. 1 : 19. 'The riches of pardoning mercy, sanctifying grace, comforting and supporting promises, hope, peace, and joy in life and death, and the riches of glory beyond the grave ; " of his fulness have all we received, and grace for grace." John 1 : 16. We observe again that Christ is greater than Solomon,

IV. In the glory of his kingdom.

Christ's kingdom is not of this world, and infinitely excels all other kingdoms in its subjects, laws, privileges, and immunities ; and the weapons of his warfare are not carnal, but spiritual, and mighty through God.

Solomon was king over all the tribes of Israel; but Christ's dominion extends from the rising of the sun to the going down thereof. He reigns both as the God of providence and the king of saints. If in the multitude of people is the king's honour, how great the honour of Christ! Besides the hundred and forty-four thousand of the twelve tribes of Jacob, which John beheld, there was also "a great multitude which no man could number of all nations, and kindred, and people, and tongues, which stood before the throne and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7: 9. And blessed be God, that number is daily and hourly increasing.

The peace and prosperity of Solomon's kingdom were unparalleled. His enemies had either been put down or brought into subjection. The Messiah was promised as the "Prince of peace." Isa. 9: 6. His subjects are all by nature his enemies, but are made willing in the day of his power, and dwell in peace and safety, as it is written: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, *The Lord our Righteousness*." Jer. 23: 5, 6. Although the kingdom of Christ has ever had its enemies, and its subjects are continually at war and dare not put off the spiritual harness, yet they enjoy an inward peace which passes all understanding; Rom. 5: 1. Isa. 54: 13. Ps. 72: 7. And glorious things are spoken concerning the peace and prosperity of Messiah's kingdom. The following description, given by the evangelical prophet Isaiah, is so beautiful that several heathen writers have copied it;

but have been too proud to acknowledge themselves debtors to the Jewish Scriptures. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11 : 6-9. David also, being a prophet, spake of the peaceable and prosperous reign of King Messiah, saying : " He shall come down like rain upon the mown grass ; as showers that water the earth. In his days shall the righteous flourish ; and abundance of peace so long as the moon endureth—the kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts ; yea, all kings shall fall down before him ; all nations shall serve him." Ps. 72 : 6, 7, 10, 11. It is reported that the people of the East believe even to this day, that Solomon had power over evil spirits ; but we are sure that Jesus Christ not only had and still has power over devils, but also all elements and all creatures are subject to his control. King David, with his last words, declared that " he that ruleth over men must be just, ruling in the fear of God ;" 2 Sam. 23 : 3 ; and it was a great part of the glory of Solomon's reign, that his administration was just and righteous. In his decision of the case of the two women, each claiming the living child, we admire his justice as well as his remarkable wisdom in finding out the truth. 1 Kings 3 : 16-28. But infinitely superior

is the reign of Jesus. "Justice and judgment are the habitation of his throne, mercy and truth go continually before him" Ps. 89 : 14. His sceptre is a sceptre of righteousness. "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Matt. 22 : 21. 'Though he permits, limits, orders, and overrules many unholy persons and actions, yet he still works like himself, most holy and righteous. "The Lord is righteous in all his ways, and holy in all his works." Ps. 145 : 17. It is easier to separate light from a sunbeam, than holiness from the works of God. 'The best of men cannot escape sin in their most holy actions ; but no sin cleaveth to God, whatever he may have to do with it.

The duration of Christ's kingdom renders it infinitely more glorious than that of Solomon. Christ's kingdom is an everlasting kingdom, and his dominion endureth throughout all ages. He has all power in heaven and on earth ; all enemies are under his control, and shall never be permitted to proceed any farther, than is consistent with his glory and his people's advantage ; and when all the elect of God are gathered, and his enemies made his footstool, he will deliver up the kingdom to the Father. 1 Cor. 15 : 28. We proceed to show, in the last place, that Christ is greater than Solomon,

V. In the magnificence of his temple.

The honour which God denied to David, the building of the temple, he granted to Solomon. David had been a man of war, and shed much blood, and therefore God would not allow him to build the temple ; but Solomon, whose very name signifies peace, was more at leisure to execute so great a work. And having finished the noblest edifice that the world ever saw, and supplied it with most costly furniture in every apartment, he consecrated

it in a solemn and public manner to Jehovah. But in this respect also we are constrained to say : " Behold, a greater than Solomon is here." The temple was only a shadow of the church of Christ, which he purchased with his own blood, and in the midst of which he dwells—not by any visible sign or symbol of his presence, but by his quickening, comforting, and sanctifying Spirit. 'This temple is built of lively stones, rough in themselves, but smoothed by the Holy Spirit, and prepared for the proper places they are designed to occupy, " that all the building fitly framed together, may grow unto a holy temple in the Lord;" Eph. 2 : 21.

How glorious this building! The foundation, the stones, the cement, the ornaments, gifts and graces of the Spirit, the numerous workmen, the nature of its worship, the countless number of worshippers, and its being ultimately translated into heaven, render the church of Christ, the temple of the living God, infinitely superior, even to the magnificent temple of Solomon. The church of Christ is built upon the Rock of Ages, against which the gates of hell shall never prevail. Under the superintendence of the great master builder, the Lord Jesus Christ, this spiritual edifice rises, from age to age, and whatever opposition be made, it shall receive continual increase. " He shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it; he has laid the foundation, and his hands shall finish it." Zech. 4 : 7, 9.

As Solomon dedicated the temple by prayer and sacrifices, so Christ has consecrated his church by his prayer and by his own sacrifice, and makes her and all her services accepted. The queen of Sheba admired the order of Solomon's house and his servants ; so Jesus Christ orders all things according to his wisdom. Hence

he was forty days, between his resurrection and ascension, with his disciples, to teach them all things belonging to the kingdom or church. We close the subject with a few remarks.

1. Let us admire and divinely adore the Lord Jesus Christ, for he is greater than Solomon.

We justly admire Solomon, on account of the singular honour which God put upon him ; but what were the endowments of his mind, the depth of his wisdom, the greatness of his possessions, the glory of his reign or the magnificence of his temple, when compared with him, who is the brightness of his Father's glory and the express image of his person ; the only begotten of the Father, full of grace and truth, the chief among ten thousand and the altogether lovely ? Surely they are but darkness that render Immanuel's light more visible. Let us then fix our eyes on the adorable Saviour, and learn from the faint glimmerings of the brightest star to admire the infinitely brighter glories of the Sun of righteousness. Let us not rest satisfied in the fame we have heard of Jesus Christ ; but, like the queen of Sheba, let us converse with Jesus personally and intimately, and we shall soon find that the half has not been told of his glories. Reports and imaginations generally represent things greater than we find them upon personal examination ; but those who, through grace, are brought to experience the delights of communion with God, and fellowship with his Son Jesus Christ, will say the one half was not told them of the pleasures of wisdom's ways, and the advantages to be found in waiting at her gates. Glorified saints, much more, will say, it was a true report they heard of the happiness of heaven, but that the thousandth part was not told them. " As it is written, Eye hath not seen, nor ear heard, neither

have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2 : 9.

2. We may learn the honour, happiness, and felicity of the true disciples of Christ. The queen of Sheba, filled with wonder at what she saw and heard in the court of Solomon, exclaimed : "Happy are thy men, happy are these thy servants who stand continually before thee, and hear thy wisdom." 1 Kings 10 : 8. But how incomparably more happy must they be who stand in the presence of Jesus, and hear his voice ; and not only behold, but participate in his glory ! O believers, know your privileges and learn to estimate them aright. Let all earthly glory be despised by you, as not worth a thought in comparison with that which you already possess, and shall possess when all the kingdoms of this world have vanished away. For "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3 : 4.

3. How inexcusable are they who neglect the Saviour ! Our text informs us, that the Lord Jesus Christ warned the Jews that the queen of the South would rise up in judgment against them, and condemn them, because she came from the very ends of the earth to hear the wisdom of Solomon ; whereas they, when they had one greater than Solomon in the midst of them, despised and rejected him. And is there not reason to fear that she will condemn multitudes who, even while they sit under the sound of the gospel, and are called Christians, yet show no love to the blessed Jesus, no admiration of his glory, no zeal for his honour ? Will not such persons perish under a most aggravated load of guilt, when under the meridian light of the gospel they prefer darkness to light, and the service of sin to the service of the Saviour ? Permit me, dear reader, to exhort

you, most affectionately, to consider seriously that the queen of Sheba came to Solomon to learn of the name of the Lord whom Solomon worshipped, and from whom he had received his wisdom, and with the character of this God she desired to be better acquainted. Consider your superior advantages and encouragements. She came from the uttermost parts of the earth ; had to encounter a long, tedious, and dangerous journey ; incurred immense expense ; and, after all, was uncertain whether she should be admitted into the presence of the king of Israel, she being a Gentile and without invitation. How different is your case ! Jesus Christ is nigh unto all them that call upon him ; he invites all that are weary and heavy laden to come unto him, and promises to give them rest ; and now, even now his address to you is : “ Unto you, O men, I call ; and my voice is to the sons of man. O ye simple, understand wisdom ; and ye fools, be ye of an understanding heart. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord ; but he that sinneth against me wrongeth his own soul : all they that hate me love death.” Prov. 8 : 4, 5, 34-36.

1. 'Tis to thee we owe allegiance,
God our Saviour and our King :
May we render true obedience ;
Ev'ry day our tribute bring,
And, with rapture,
Of thy love and glory sing.
2. Thine is greatness never wasting :
High thou art, with glory crown'd :
Thine a kingdom everlasting :
Grace and truth thy throne surround ;
While all others
Vanish, and no more are found.
3. Happy they whom thou dost govern !
Great their peace, their honour great ;
Thee beholding, thee their Sov'reign,
Thee enthroned in royal state :
Happy people !
Who before thee ever wait.
4. O may we, through grace unbounded,
Reach that place, that honour share !
Thou, on whom our hopes are founded,
See us needing all thy care .
O preserve us !
Thee we serve, and thine we are.

LECTURE XXXVII.

JONAH A TYPE OF CHRIST.

THAT the Messiah was to confirm his mission by miracles, was foretold both in types and by explicit prophecies, and was expected by the people in our Lord's time. Hence, Christ frequently appealed to those numerous miracles which he wrought, as his credentials, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works." "John 10 : 37, 38. Still, there were some that were not satisfied with those miracles, but asked to see one of a different nature, "a sign from heaven;" referring either to the thunder and lightnings on Mount Sinai, or the manna from heaven, or perhaps to the prophecy of Daniel: "'The Son of man came with the clouds of heaven.'" Dan. 7 : 13. Our Blessed Lord did not think it proper to gratify their curiosity, or rather their malicious designs, for they asked merely "to tempt him;" Luke 11 : 16; but told them that no other miracle would be wrought than such as he had shown them already, except the sign of his resurrection from the dead, typified by the miraculous preservation of Jonah in the belly of the fish, and that, should they then still reject him, the conduct of the inhabitants of Nineveh would aggravate and justify their condemnation.

Our text warrants us in considering Jonah as a type of Christ, and Christ as superior to Jonah. We proceed to consider,

First, Jonah as a type of Christ :

I. In his death.

Jonah had received a commission from Jehovah to denounce the vengeance of heaven against Nineveh, that great and wicked city, the capital of the Assyrian Empire. But Jonah, for some reason or other, did not like his commission, and fled to Joppa, where he found a ship bound for Tarshish, and took his place as a passenger; but the Lord raised a great tempest, which endangered the ship. The mariners betook themselves to prayer, but Jonah was fast asleep. The ship-master said unto him: "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1: 6. In the meantime the mariners had cast lots, to find out the person who was the cause of the storm; and "the lot fell upon Jonah." Having put a variety of questions unto him, he told them frankly that he was the cause of this tempest, having fled from the work of the Lord; and he directed them to cast him into the sea, and it would become calm. But they were very reluctant to do it, and therefore tried again to row to the land, but could not. "Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee. And they cast Jonah into the sea: and the sea ceased from her raging." Jonah 1: 14-16

And now let us turn to the blessed Jesus, the antitype of Jonah.

Our first parents having sinned and fled from the presence of Jehovah, a mighty tempest arose, and the whole posterity of Adam would have perished in the ocean of God's wrath; and when "there was no eye to pity nor arm to save," Jehovah himself had "chosen one out of the people mighty to save." And after promising him

“to the fathers at sundry times and in divers manners by the prophets,” he sent his only begotten Son into the world, who said : “ Lo, I come to do thy will ; ” and when his hour was come, Jesus Christ laid down his life as a voluntary offering, and boldly presented himself to the soldiers who were sent to apprehend him, saying : “ I am the man whom ye seek ; and if ye seek me, let these go their way.”

And as the tempest ceased, and the mariners were saved when Jonah had been cast into the sea, so when Christ, the Son of God, had been immersed in the ocean of God’s wrath, and expired on the cross, the most blessed and calming effects ensued. The tempest of God’s anger was stilled, divine justice satisfied, the law of God magnified, and its curse endured ; the works of the devil were destroyed ; death, the king of terrors, was overcome, and the whole work of redemption completed. “ I have glorified thee on the earth, I have finished the work which thou gavest me to do.” John 17 : 4. We proceed to consider Jonah as a type of Christ,

II. In his miraculous preservation.

“ Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.” Jonah 1 : 17. Jonah was neither consumed by the heat of the animal, nor suffocated for the want of air. In like manner the Lord prepared an honourable resting-place for Jesus Christ. As he died between two malefactors, so, according to the Jewish law and custom, he would have been ignominiously cast out among them. *Mish. Sanhed.*, ch. 6. p. 5, 6. *Maimon. Hil. Sanhed.*, ch. 14. p. 9. But it was foretold that in his death he should be given to the rich ; Isaiah 53 : 9 ; and this was fulfilled in a very remarkable manner. For although Jesus Christ was so

poor that he had not where to lay his head, and although he had few of the rich to follow him while alive, and although his professed friends forsook him when dying; yet no sooner was he really dead, than there came a rich man, Joseph of Arimathea, who had been a disciple of Jesus, but secretly, for fear of the Jews, who went to Pilate and begged the body of Jesus: and having obtained permission from the governor, he took down from the cross the body of Jesus, wrapped it with spices in linen, and laid it in a new tomb, cut out in a rock, in which no man had been buried, but Joseph had prepared it for himself. The period of time Jonah was in the belly of the fish perfectly agrees with the time Christ was in the grave; three days and three nights. How many hours are included in the expression as it regards Jonah we know not; but with respect to Jesus, we know that he was buried but a little while before the Jewish Sabbath commenced; that he lay in the grave the whole of that Sabbath, and that he rose early on the first day of the week, while it was yet dark, so that, strictly speaking, he may have been in the grave only one hour of Friday, twenty-four hours on the Sabbath day, and a few hours only of the first day of the week, yet there is no ground for making it an objection that it is said, three days and three nights; for such a mode of speaking and counting of time is common with the Jews and other eastern people to this day; a part of the day they consider as a whole. Compare 2 Chron. 10: 5, with the 12th verse. Gen. 42: 17, 18. Esther 4: 16. 5: 1. Matt. 16: 21, with Mark 8: 31. Circumcision according to the law was to be performed on the eighth day, yet if a child be born in the last hour of a day, that portion of the day is considered the first day, and any time after six complete days is considered the

eighth day, although, strictly speaking, the child's age is only six days and a few hours. Hence, it is worthy our notice, that, although the Jews remembered that our Lord had foretold that after *three* days he would rise again, Matt. 27 : 63, yet they never objected that he had not fulfilled the prophecy. We next consider Jonah a type,

III. Of the resurrection of Jesus Christ.

This glorious event was typified in Noah's deliverance from the ark ; Isaac's deliverance on Mount Moriah ; and the scape-goat in the wilderness ; but the deliverance of Jonah from the belly of the fish is the most striking of all. Jonah truly said, " Yet hast thou brought up my life from corruption," and of the Messiah it was prophesied, " Thou wilt not leave my body in the grave, for thou wilt not suffer thine Holy One to see corruption." Ps. 16 : 10. On the third day Christ was delivered " from prison and judgment," Isa. 53 : 8, and emerged from under the billows of his Father's wrath, which had passed over his head. The fish that swallowed Jonah might, for aught we know, receive as little harm by the prophet, as the prophet by the fish ; but O grave, the Redeemer, whom thou didst make thy prey, was thy destruction ! This hungry monster had gorged itself on all the race of Adam, and never said, *It is enough*. Never any descended into the grave, but it was able to digest the spoil on which it ravined, till Jesus Christ died and was buried. Now, the long-foretold triumph was achieved, as it is written, " Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law ; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ." 1 Cor. 15 : 54-57. We would notice, lastly,

IV. Jonah's success, as a preacher, typical of Christ.

The effect of Jonah's preaching stands perhaps unrivalled in the history of the world. The inhabitants of Nineveh, that large and wicked city, not less than six hundred thousand in number, from the king upon his throne to the very meanest of his subjects, instantly received the word, and humbled themselves before God in sackcloth and ashes till the wrath of God was averted from them. In like manner, after the resurrection of Jesus Christ, he became a light to enlighten the Gentiles, and the glory of his people Israel. Between the day of Pentecost and the destruction of Jerusalem by Titus, myriads of the Jews believed in Christ, and the Gentile nations gladly heard the joyful sound of the gospel, and turned from their dumb idols to serve the living God. We proceed to consider,

Secondly, The superiority of Christ over Jonah. "A greater than Jonah is here."

Jonah was a mere man, while Christ is Immanuel, or God with us, the eternal Son of God, the only begotten of the Father, "in whom dwelleth all the fulness of the Godhead bodily." Jonah was indeed a prophet of the Most High God ; but there is much in his character, very much, to be blamed. The whole of his conduct indicated a proud, peevish, discontented, uncharitable, and rebellious disposition ; but our blessed and adorable Jesus was free from every species and degree of sin, filled with all the graces of the Spirit, the chief among ten thousand, and the one altogether lovely.

How different the conduct of the blessed Jesus from that of Jonah. Instead of fleeing from his commission, the Saviour willingly left the bosom of his Father, to become the messenger of peace to our guilty world. Instead of grieving at the idea of multitudes being saved

through him, he wept over the impenitence of those who rejected him, and the more the efforts of his apostles were crowned with success, the more did he glorify God on the behalf of those who obtained mercy.

Jonah was cast into the sea because of his own sins ; but “ Christ was delivered for our offences—he knew no sin—he had done no violence, neither was any deceit in his mouth,” but “ it pleased the Lord to bruise him, he hath put him to grief.” “ Surely he hath borne our griefs, and carried our sorrows ; he was wounded for our transgressions, he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.”

Jonah was not really dead, but only preserved alive by the miraculous power of God ; but Jesus Christ was really dead, and raised to life again by his own power. “ I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power *to take it again.*” John 10 : 17, 18. The effect of Jonah’s sermon was only a temporal deliverance ; but the preaching of Christ’s gospel is the wisdom and the power of God unto salvation. By way of improvement, we observe,

1. The incontrovertible proof arising from the fact of his resurrection from the dead, that he is truly God, and the promised Messiah. Hence, says the apostle, Jesus Christ “ was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Rom. 1 : 4. The Jews not being able to find any cause of death in our blessed Saviour, the high priest adjured him, by the living God, to tell whether he were the Son of God ; and he having answered in the affirmative, they condemned him for blasphemy because he had said he was the Son of God.

Now this being the only ostensible reason—a crime against the *Jewish* law—for which he was put to death, God, by raising him from the dead, gave evidence that he had been no blasphemer, but really the Son of God. It also demonstrated that he was the promised Messiah, who was predicted and typified to rise from the dead without seeing corruption. Hence, as we have seen in the text, when the Jews asked of him a sign to prove that he was the Messiah, Jesus referred them to his resurrection. And, on another occasion, when they said, “What sign showest thou unto us, seeing that thou doest these things? Jesus answered, and said unto them: Destroy this temple, and in three days I will raise it up.” John 2: 18, 19. Had Christ been an impostor, the apostles instead of saying, “it was impossible that he should be holden in death,” would rather have said, it was impossible for him to escape from the grave, for neither could he have raised himself, if he was only a man; nor would God have raised him, if he had been an impostor and blasphemer. Hence none of the false Christs, though there have been many, have ever risen again from the dead. See this subject fully discussed in my “Joseph and Benjamin,” Vol. II. p. 54, &c.

2. The subject which we have been considering exhibits a striking instance of human depravity, of the defects and perverseness which may remain even in the regenerate; and ought to lead us to the solemn inquiry, Are not we in danger of dishonouring and provoking God as Jonah did? May the Lord convince and humble us for our own sins, and enable us to walk more suitably to our holy profession and the gospel of Jesus Christ.

3. The subject addresses itself to the backslider, who, like Jonah, may have fled from God, from the ordinances of his appointment, from sacred duties, from

communion and fellowship with the people of God, and sunk into a state of stupor ; O listen to the exhortation of the heathen mariner, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon thee, that thou mayest not perish." Jonah 1 : 16. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God ;" Jer. 3 : 13 ; and he who heard the penitent prayer of Jonah, spared his life, and pardoned his iniquity, will not cast out thy prayer, nor turn his mercy from thee.

4. Let the merciful conduct of God to the Ninevites encourage the humble penitent sinner to hope for pardon, peace, and salvation through the merits of God's dear Son. "For this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief ; howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a *pattern* to them which should hereafter believe on him to life everlasting." 1 Tim. 1 : 15, 16 Doubt not Christ's ability to save. Believe the testimony of God, that "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7 : 25. Nor call in question his willingness, for he himself has declared, "him that cometh unto me, I will in nowise cast out." John 6 : 37.

5. From the subject, we may learn the awful state of those who, notwithstanding all the evidences of the truth of the Christian religion, and the superior privileges they are favoured with, still remain impenitent and unbelieving. Of such persons our Lord says in the text : "The men of Nineveh shall rise in judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonah ; and behold, a greater

than Jonah is here." Matt. 12 : 41. Jonah simply denounced the vengeance of God against the Ninevites, without making them any offer of mercy, or even intimating that there was any possibility that the sentence might be reversed ; yea, without so much as working one single miracle in confirmation of his word ; yet they, though heathen, trembled at the very first denunciation of God's wrath, and set themselves to repent and turn from their sins, with only the slightest hope, a bare *peradventure*, that God might turn from his fierce anger. How then ought you to seek the Lord, who have not merely temporal ruin, but eternal condemnation denounced against you ; who, besides this, have promises of mercy also set before you, to encourage your repentance and faith in the Lord Jesus Christ, and both these threatenings and promises confirmed by innumerable miracles. I beseech you, therefore, in the name of Jehovah, and by the value of your precious soul, to "seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and to our God, for he will abundantly pardon." Isa. 55 : 6, 7.

Now, dear reader, in perusing these lectures on the Scripture Types, which, by the help of God, I here conclude, you will perceive that it has been my aim, in all and in every one of them, to show that they were figures "for the time then present," serving in that period their appointed purpose, but chiefly intended to adumbrate what was afterward to take place, especially the redemption of our souls by the Lord Jesus Christ ; that the Old Testament Scriptures, in all their histories, in all their miracles, in all their laws and institutions, in all their parts, comprise a picture or model of what

was afterward to be embodied ;—that they are a mirror in which is reflected whatever in the future economy has since been realized ;—that every doctrine and every duty, which is now more fully unfolded, is there figuratively taught and enforced. It follows, therefore, that the whole typical system is of very great importance, demanding particular attention ; and the Christian who does not carefully consider it, is neglecting one great means of instruction and edification. It affords a striking display of the wisdom and foreknowledge of God. The study of this peculiar mode of instruction is, therefore, most important, as well for information, for encouragement, and for warning, as for evidence to the Christian religion, the truth of which it establishes in a manner no less astonishing than incontestable.

And now “unto the Father of lights, with whom is no variableness, neither shadow of turning, from whom cometh every good gift and every perfect gift,” be all honour and glory, through our Lord Jesus Christ, for ever and ever. Amen.

1. 'The cross—a theme of joy to me,
 'To others of contempt indeed,
 To me the pledge of joy to come,
 The only one I ask or need.
2. Take this away, and all is night,
 A midnight gloom without a ray ;
 'Tis worse than fancy can indite ;
 'Tis night without the hope of day.
3. But sweet beyond expression is
 'The hope imparted by the cross ;
 'The world appears but loss to this,
 A thousand worlds appear but dross.
4. The cross, though life and health to me,
 'To Christ was agony and death ;
 A conflict none could bear but he,
 With all on earth, and all beneath.
5. He bore our sin, he paid our debt ;
 And suff'ring, magnified the law :
 'Twas here that "truth and mercy" met ,
 'Twas this that angels wond'ring saw.
6. My soul, forget not what is due
 To him whose suff'ring pardon brings ;
 Nor cease to keep the cross in view ;
 The cross will teach thee wondrous things.

END OF THE TYPES.

SELECT SERMONS.

SELECT SERMONS.

SERMON I.

NOT ASHAMED OF THE GOSPEL.

PART I.

“ For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth : to the Jew first, and also to the Greek.”
Rom. 1 : 16.

THESE words naturally divide themselves into two parts : the remarkable sentiment and conduct of the apostle Paul toward the gospel of Christ, and the reasons he has assigned therefor. Had we been present at Jerusalem, when Saul of Tarsus made application to the high priest for letters of authority, to go down as far as Damascus to bind every man and woman that believed in Christ, and deliver them up to prison and to death ; could we then have expected to hear such words from his lips, or read such a sentiment from his pen ? Had he then been asked : “ What think you of Christ ? ” without hesitation would he have replied, I think that he was a deceiver, an impostor, a blasphemer ; and that our people did God service in putting him to an ignominious death. Had he been asked again : But will not you be one of his followers, since it is reported that he rose again from the dead ? With indignation he would have replied, I wish myself accursed from such a wretch ; I will rather perish forever than be connected with one that was crucified between two malefactors.

But O ! how different his declaration in our text : “ I am not ashamed of the gospel of Christ.” What cannot the grace of God do ? When implanted in the heart of a sinner, whether Jew or Gentile, it makes a radical and universal change ; he becomes “ a new creature : old things are passed away ; behold, all things are become new.” 2 Cor. 5 : 17. The beginning or spring of this change is a new heart, an enlarged heart, which leads unto life and not unto death. Sin has so contracted the heart of man, that nothing but self can dwell within it. This was exemplified in a striking manner, in the change in the apostle Paul. His heart, if possible, became still more contracted by education and example ;—like his Jewish brethren, he would not enter the house of a Gentile, nor have any dealings with the Samaritans. But how different was his conduct after his conversion ! His natural love and affection for his brethren and kinsmen after the flesh was indeed not diminished, for into whatsoever city he came, he went first into the synagogue ; yet he did not confine himself to them ; but, agreeably to his commission, he went far hence to the Gentiles, to open their blind eyes, and turn them from their dumb idols to serve the living God.

In the beginning of this chapter, the apostle informs the church at Rome, chiefly composed of converts from the Gentiles, that he had a great and longing desire to visit them, not to gratify curiosity, to see that great city, the capital of the world, but that he might preach the gospel to them also, as he had done among other Gentiles ; but that he had been hindered hitherto. To supply the lack of his bodily presence, he sent to them this letter or epistle, which has already proved a greater blessing, and will do so, to the end of time, than if Paul had been permitted to go and preach, and had been the

means of the conversion of every individual in that city. So little do we know what it is best for us to do. Let us therefore imitate the apostle. If we cannot do as we will, let us do all the good we can. Many say, Oh, if I were rich, how liberal and benevolent I should be ! Well, if you cannot give much, cast your mites into the treasury, and they will be accepted. Others say, Oh, if I were but a minister, how zealously I would preach ! Well, preach at home in your family, and let your light shine in your daily walk and conversation ; and he that is faithful in little shall be set over much.

The apostle, however, anticipated objections. Some persons might say : Who sent for you ? We have preachers of our own, and need not a Benjamite ;—you are a Hebrew of the Hebrews, and would do better to remain among the circumcision. Paul replies : “ I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise ; ” and therefore “ I am ready to preach the gospel to you that are at Rome also.” Verses 14, 15. Others might say : Ah, Paul, you had better stay in Jerusalem, and talk about him that was crucified among the ignorant, superstitious Jews, and they may listen to your folly ; but if you come hither to this great and renowned city, the rich, the noble and the learned will laugh you to scorn, and be ashamed to attend to what you call the gospel—the story about one Jesus of Nazareth, who could not save himself, and yet is to save others. Well, says Paul, it may be so, that they may be ashamed of this gospel ; and so have I once been ; but now I am not ashamed, either to believe it for myself, or to preach it to others. And do not think that I am mad, and have made a foolish choice in believing and preaching that gospel which I formerly despised and sought to destroy ; no, I am not mad, I can give

satisfactory reasons for my conduct. I have fully examined this gospel, and find it a faithful saying, and worthy of all acceptance ; for it is the gospel of Christ ; “for it is the power of God unto salvation, unto every one that believeth ; to the Jew first, and also to the Greek ”

Such, dear reader, is the connexion of our text ; and we propose to explain Paul’s declaration, that he was not ashamed of the gospel, and then examine the reasons which he assigns for his conduct. Oh, that it may please the Spirit of all grace so to bless this discourse, that Paul’s conduct may be exemplified in every reader, and they too believe, so as never to be ashamed of the gospel of Christ. We proceed

First, To explain the declaration of Paul, that he was not ashamed of the gospel of Christ. It may not be unprofitable to show,

I. What is meant by the gospel.

The word gospel is a compound term of Saxon derivation—*God*, good, and *spell*, a *history*, *narrative*, or *message* ; and it admirably expresses the force of the original word, *evangelion* ; which signifies, a good message, glad tidings, good, or joyful news. The word gospel has become, however, so familiar, that, like other technical terms, many use it as children use the words history, philosophy, astronomy, &c., without knowing the proper meaning ; merely because they have heard others using it. All are indeed agreed, that it means good news, glad tidings, but greatly differ with respect to the nature of this good news. Some say it means the history of our Lord and Saviour written by the Evangelists ; others suppose that it includes all that is contained in the New Testament ; and both hesitate not in saying, that there is no gospel to be found in the Old Testament, and therefore greatly neglect it ; forgetting

that the apostle assures us that the same gospel preached to us was preached to the fathers also, and that it was preached to Abraham; for "the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3: 8. Again, there are others who teach that the gospel means, the good news respecting one called Jesus of Nazareth, who, though a mere man, was the best of teachers; who taught and assured us, that if we repent of our past sins, and in future act sincerely as well as we can, God will pardon our sins, and make us happy hereafter: and farther, they teach us that this Jesus has set us the best example, and confirmed both his preaching and example by dying as a martyr.

Now if this be all that is meant by the gospel; if Jesus Christ is not God, in the strictest sense of the word; if he has not acted as our surety, obeyed, suffered, and died in the stead and room of sinners, but was only superior to other men inasmuch as he was the wisest teacher, and has set us the best example; then it follows that it was no great thing for Paul to say, "that he was not ashamed of the Gospel of Christ;" for such a gospel would neither have been "foolishness to the Greeks, nor a stumbling-block to the Jews." Both Greeks and Jews esteemed wise teachers, and approved of morality in theory, though awfully destitute of it in practice. Again, if such be the gospel, then the saints under the Old Testament had no gospel, for they neither heard Jesus preach, nor saw his example, nor witnessed his sufferings and death; and yet the apostle asserts, that the gospel was preached to them as well as to us. Farther, if this be all that is meant by the gospel of Christ, then I ask, upon what ground and for what reason was Jesus thus

honoured and exalted by God ? and why were all men commanded to honour him as they honoured the Father ? By what example did Jesus show love and obedience, equalling that of Abraham in offering up his only son Isaac, unless he was voluntarily made under the law, and laid down his life a ransom for our souls ? When did he endure sufferings with patience comparable to the sufferings and patience of Job, unless he suffered the wrath of God due to our sins ? When did he manifest meekness equal to that of Moses, meekly bearing for forty years with a stiff-necked and rebellious people, unless the following statement of the apostle be strictly true : “ Let the same mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Phil. 2 : 5-8.

Besides, granting, as we cheerfully do, and firmly believe, that Jesus Christ has made the clearest revelation, was the wisest teacher, and has set a perfect example, yet, if he has made no atonement for our sins nor procured the Holy Ghost, I ask again : What good or benefit can we derive from a clearer revelation, and more perfect example, while we greatly fall short of the revelation of God in the Old Testament, and of the bright examples of the patriarchs and prophets ? Again, if the gospel teaches only that Jesus Christ is the wisest teacher and left the best example, but that he is not the eternal Son of God, but merely a creature, and consequently could neither merit by his obedience nor atone by his sufferings, then indeed is our preaching vain, our

hope is vain, and we are yet in our sins. Nay, having clearer instructions and a more perfect example, and yet falling short of it, our condemnation will be the greater, "for he who knoweth his master's will and doeth it not, will be beaten with many stripes." Luke 12 : 47, 48.

What, then, was the gospel which Paul was not ashamed of? I answer: it evidently appears from the different epistles of St. Paul, addressed to the churches, that he considered the gospel to be good news, glad tidings; that the eternal Son of God, having assumed our nature, perfectly obeyed the divine law, and suffered and died as a vicarious sacrifice, rose again from the dead, ascended up into heaven, and ever lives to make intercession for us. Farther, that he has sent the Holy Spirit to regenerate sinners, unite them by faith to Jesus Christ, sanctify and make them meet for the saints in light; and that God can now be a just God, and yet justify the guilty who believe in Christ, adopt them into his family, and ultimately receive them into glory.

That such is the nature of the gospel, may also be concluded from the various names by which it is called, some of which are such as these: "the gospel of the kingdom"—a kingdom not of this world, but a kingdom of grace and glory—not taught in the volume of nature nor discovered by mere reason; a kingdom of which the gospel reveals the nature, the subjects, laws, and privileges. Matt. 24 : 14. "The gospel of reconciliation"—it reveals the causes, terms, and means of reconciliation between an offended God and rebellious creatures. 2 Cor. 5 : 18, 19. "The gospel of peace and salvation,"—it is a message of peace, brings peace to the mind and conscience, and heals the wounds sin has made. Isa. 57 : 19; Eph. 1 : 13; 6 : 15. "The gospel of the grace of God"—it reveals the grace of God in the gift

of his Son—it is the means by which the work of grace is commenced and carried on in the heart of the sinner. Acts 20 : 24 ; Rom. 10 : 17 ; Eph. 1 : 12. “The everlasting gospel”—unchangeable in its nature and consequences : though all flesh be grass, the word of the Lord endureth for ever. Rev. 14 : 6. “The glorious gospel”—it makes a glorious discovery of God. Much of the glory of God appears in the works of creation and Providence, but much more in the gospel, where it shines in the face of Jesus Christ. 2 Cor. 4 : 4 ; 1 Tim. 1 : 10. And in our text it is styled the “gospel of Christ”—the good news concerning Jesus Christ, who came into our world to seek and save them that are lost.

Such is the gospel—the good news which Jehovah was pleased to make known in Paradise immediately after the entrance of sin, saying, “the seed of the woman shall bruise the head of the serpent,” or, in New Testament language, the Son of God was manifested to destroy the works of the devil. Gen. 3 : 15 ; 1 John 3 : 8. This is the gospel which God made known to the fathers by the prophets, at sundry times and in divers manners. This is the gospel which angels desired to look into ; 1 Peter 1 : 12 ; and at the birth of Jesus Christ, one of these angels said unto the shepherds at Bethlehem : “Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” Luke 2 : 10, 11, 13, 44. And there is great joy in the presence of the angels of God over one sinner that repents and believes this Gospel. Luke 15 : 10.

And now, dear reader, can it be possible that any of the sinful, guilty human race should be ashamed of this gospel? Yet the apostle, saying, "I am not ashamed of the gospel of Christ," supposes that there are some who are ashamed.*

Not to mention at present those who altogether neglect religion, we will notice only those who profess to believe the gospel, but a gospel of their own framing, such as we have named above; that Jesus Christ was no more than a man, but the wisest teacher, has left us the best example, and died as a martyr; while of that gospel which we have described as preached by Paul they are ashamed. Let us examine their reasons. The following are their principal objections:

1. "We believe," they say, "a rational religion only, a religion which can be understood and comprehended by reason; but the gospel which you profess teaches mysteries which cannot be comprehended, and therefore we should be ashamed indeed to believe them." "Where mystery begins, there religion ends."

Now let it be observed, that there are two kinds of mysteries; such as we should never have known but by divine revelation, but being revealed they may be fairly explained and understood; such are the resurrection of the dead, eternal life in a future world, &c.; the other mysteries are such as are revealed with respect to the *reality* of their existence, but the *mode* and *manner* of their existence is above our comprehension; such are the doctrines of the blessed Trinity and the union of the

* Shame is a discouraging passion, sinks our spirits and enfeebles all the active powers. Not to be ashamed implies courage and boldness—for example; while one man may be ashamed to be seen in company with a man of colour in public, another would even glory in inviting him to his own table.

divine and human natures in the person of Christ. With respect to the second class of these mysteries, I beg leave to refer the reader to my "Joseph and Benjamin," Vol. II. *on the doctrine of the Trinity and the divinity of Christ*, where the subject is discussed at large. As it regards the *principle* of this objection, not to believe what we cannot comprehend, I would observe, that, if true, then we must say with the fool: "there is no God." Ps. 14: 1. For no creature can be without a beginning. If there be a God he must be without beginning, else he is only a creature; but for a being to be without beginning is a thing incomprehensible, and therefore we cannot believe that there is such a being.

With pleasure I quote the sentiment of one whose praise is in all the churches of Christ, and especially as he has been claimed to be of the party who advocate the above principle.

"Now, though the way and manner how the three persons, Father, Son, and Spirit, should be one God, and how two natures, human and divine, should be one person in Christ Jesus; I say, though the way and manner how these things are, is not so easy to be explained and unfolded by us, and above our own present capacity to comprehend and fully to explain, yet I could never find these things proved impossible to be. If I must refuse to believe a thing that I know not the manner and nature of, there are many things in the world of nature, and in natural religion, that I must disbelieve. Let them explain to me in natural religion what is the eternity of God, what ideas they can have of a being that never began to be; and then perhaps I may be able to explain to them how three persons can have communion in one Godhead, and how two natures can be in one person. I am well assured, there are some

doctrines in natural religion as difficult to be explained, and hard to be understood, and the manner of them is as mysterious, as these doctrines of revealed religion, which are also rendered more offensive to the thinking mind, by some men's attempts to explain them in an unhappy manner."—WATTS.

2. The next objection is the doctrine of substitution. "That the innocent should suffer and die in the place of the guilty is as cruel and unjust," they say, "as the incarnation of Christ is mysterious and incomprehensible." We allow the principle, but "there is no rule without exception." To compel a man to pay the debts of his neighbour because he cannot pay them himself, would be cruel and unjust indeed; but if he had become surety for his neighbour, and his neighbour having failed to fulfil his engagement, he should be required to fulfil his engagement as surety, no man would call this unjust or cruel. His plea of innocence, of not having contracted any debt, would not discharge him from his obligations contracted by his voluntary undertaking a surety. Just such is the representation of the Scriptures concerning the suretyship of Christ. They assure us that he was made voluntarily under the law, perfectly obeyed it, and was consequently without sin, and therefore not obnoxious to sufferings or death; but that he voluntarily suffered and died in the place of his people; as is abundantly evident from the following passages, which the reader is requested to examine. Ps. 40: 6-8. Comp. Heb. 10: 5-10. Gal. 4: 4, 5. 2 Cor. 5: 21. Isa. chap. 53.

3. They next object, that the gospel we profess was originally invented and propagated by a set of illiterate fishermen, who cunningly devised it to please their Jewish brethren, who had been accustomed to hear about

sacrifices and similar practices. How true it is that “a liar needs to have a good memory.” The preachers and propagators of the aforesaid rational gospel ought to have a better memory to prevent them from contradicting themselves. At one time they honour Jesus as the wisest teacher, and with the next breath they degrade him as the most unskillful professor that a theological institution ever had ; asserting that he—who was the president and theological instructor to educate and qualify the twelve apostles that they might teach all the world—at the close of three years, after they had been constantly with him and heard all that he said, and saw all that he did, sent out these his pupils, as “a set of ignorant, illiterate fishermen.” Now, their ignorance must have arisen either from their incapacity to receive instruction, or from a defect in the teacher’s mode and manner of communicating it. If the former, then Christ would be blamable in his choice of teachers ; if the latter, then he was not the wisest teacher. Another contradiction ;—they extol Jesus as their Master, and founder of their religion ; and, at the same time, object that the gospel, or New Testament, was invented by these illiterate fishermen. But, what is still worse, at one time they declare that Jesus Christ has set the most perfect example ; and at another time, they assert that the twelve apostles had invented, in the gospel, “cunningly devised fables,” and delivered these as truth, merely to gratify the false notions imbibed by their brethren ! What hypocrisy ! what deception ! And yet these very deceivers (I speak foolishly) were qualified and sent forth by him, whom they say has set us the best example. What contradiction ! nay, what blasphemy ! Besides, when the most zealous of the apostles, Peter and John, preached these doctrines about

Christ dying as a sacrifice for our sins, and entering the most holy place, even heaven itself, as the high priest of our profession, to make intercession for his people; instead of these "cunningly devised fables" pleasing the Jews, they, on the contrary, were filled with rage, and prohibited them from speaking any more about them. But the apostles refused to obey, because Jehovah had commanded them to preach these doctrines. Thus, the objectors to this gospel make Jehovah the author of a deception practised upon the world, by commanding the apostles to preach, and the people to believe, these "cunningly devised fables" as truth. Blessed Jesus, thou art indeed the wisest teacher, and hast set us the best example; thou hast qualified and sent forth the apostles to preach the gospel to every creature—a gospel, not "cunningly devised fables," but truth, worthy of a God to reveal, and suited to the condition of sinful, guilty, and perishing creatures, making man wise unto salvation, through faith in thy holy name.

4. Still another objection is frequently started, namely, that the gospel, as preached by the apostles, was originally received only by the poor and illiterate, but was despised by the wise, scorned by the great and honourable, and persecuted by the mighty. The glory of this objection does not belong to the preachers of the rational gospel. It was used by the Pharisees and Scribes in our Lord's time; for thus it is written: "Then answered the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed." John 7: 47-49. But for the sake of argument, we cheerfully acknowledge the fact with one exception. But this is the Lord's doing, who does all things well.

The apostle himself has confirmed the fact, and shown at the same time that God's design in thus ordering it, is to secure to himself the glory of our salvation. "Ye see," says the apostle, "your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called : but God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : that no flesh should glory in his presence." 1 Cor. 1 : 26-29. It is worthy our notice, that our blessed Lord and Saviour not only approved of this mode of procedure in God, but he even rejoiced, and gave thanks on account of it : "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11 : 26.

Farther, so far is this procedure from being an objection to the truth of the gospel, that our Lord himself has referred to it as one of the evidences of the truth of his Messiahship. For when John the Baptist sent his disciples to Jesus, to know whether he was the Messiah, or whether they were to expect another, Jesus replied : Go, tell John the blind receive sight, the deaf hear, the lame walk, and to the *poor* the gospel is preached. Matt. 11 : 3-5. As if our Lord had said, Go, and give John this account, and tell him these are my credentials, these are the testimonials I bring, and John will infer that I am the Messiah, and that this is the true gospel that I preach ; for the great and rich, and the pretenders to wisdom account it "a stone of stumbling, and a rock of offence," and only the poor receive it, just as it

was foretold by the prophet. Isa. 8 : 14 ; 35 : 5, 6, 61 : 1-3 ; compare Luke 4 : 18.

'This is indeed one of the excellences of the gospel, for the poor have always been overlooked. No sect of philosophers had condescended to notice them before Christ ; and no system of religion had attempted to instruct them, before the Christian religion. In all other schemes the poor have been passed by as unworthy of notice.

There is, however, one part of the objection which is false, viz., that this gospel was received only by the weak, the poor, and the unlearned ; for there have been, in the very beginning of Christianity, some of the rich, wise, and honourable, that believed and gave testimony to this gospel. " And the word of God increased ; and the number of the disciples multiplied in Jerusalem greatly ; and a great company of the priests were obedient to the faith." Acts 6 : 7. Nicodemus, a Pharisee, a ruler among the Jews, and a teacher in Israel, who first came to Jesus by night, afterward was not ashamed to defend him in the council. John 7 : 50, 51. And when the disciples forsook their Lord and Master, while hanging on the cross, this very Nicodemus was neither ashamed nor afraid to join with one Joseph of Arimathea, a rich man, an honourable counsellor, and a disciple of Jesus, before, indeed, secretly for fear of the Jews, but now bold as a lion, and not ashamed to ask leave of Pilate to bury Jesus in his new tomb built for himself. Matt. 27 : 57-60. The apostle Paul was a man of no weak reasoning powers, no mean understanding, no small learning ; and yet he believed this gospel, and declares, in our text, that he is not ashamed of it ; and ever since, by the grace of God, philosophers, senators, and princes, have been convert

ed by the power of this gospel, and gloried in the cross of Christ. It is reported of Lady Huntington, that she frequently said, with a grateful heart, "I thank God for the letter *M* in the Bible, for if that letter were wanting, it would read 'not *any* noble,' instead of 'not *many* noble ;' and I should have been excluded from the blessings of the gospel."

5. The vicious lives of some of the professors of the gospel has been a common objection and a great stumbling-block. We deny not the fact. Even in the days of the apostles there were such professors : "for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. 3 : 18. But, however much it is to be lamented that any of those who profess the glorious gospel of the blessed God should walk unworthy of it ; yet it is no just objection against the truth of the gospel. It neither teaches nor sanctions such conduct, but, on the contrary, the apostle assures us, that "the grace of God that bringeth salvation has appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2 : 11, 12. The conduct of such professors no more proves the gospel to be false, than counterfeit coin proves that there is no true money ; on the contrary, if there were no true coin there would be no counterfeit, and if there were not something good and valuable in religion, men would not act the part of hypocrites to profess it, while they have no pleasure in its practice.

6. The numerous sects in the Christian world has been made another objection against the gospel. But if this objection has any weight, then we must reject all religion : Pagans, Jews, and Mahometans, all have

their sects. But let it be remembered, that however there may be a diversity of opinion on minor subjects, which constitutes the different sects among Christians, yet all that make "the Bible, and the Bible only," the rule of their faith and practice, are perfectly agreed in the fundamental doctrines which constitute the gospel of Christ.

But it is needless to dwell any longer on the refutation of these objections, being persuaded as we are that they are a mere pretence, while the true cause of their being ashamed of the gospel is, because its nature is so opposite to the nature of their unrenewed and unsanctified heart. For as the doctrines of the gospel are against the pride of human reason, so are its precepts and promises against the carnal and sensual inclinations of men. While its precepts require spirituality of mind, holiness of heart, mortification of sin, and renunciation of the love of the world; its promises, happiness, honour, and glory, are of a spiritual nature, and chiefly to be enjoyed in a future world. The religion of Jesus, however, let it be noticed, does not forbid our enjoyment of the comforts of life as men, but enjoins that we live not only for them, as do the brutes. As "they that be whole need not a physician, but they that are sick;" so while men think that they can save themselves, and are sure of being in the way to happiness, they will be ashamed of being indebted to another for their salvation. Thus it was with Saul of Tarsus before his conversion. While a proud Pharisee, trusting in his own righteousness, he despised and hated the very name of Jesus as a Saviour; but after his conversion, having become acquainted with his real character in the sight of God as a sinner, he was no longer ashamed of the gospel of Christ, as he declares in our text. We shall proceed,

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Thirdly, To confirm this declaration.

It is abundantly evident that the apostle was not ashamed of the gospel of Christ ;

1. To believe it as a sinner, and make it the foundation of his present and future happiness. His natural conscience gave him no secret reproof. His own reason approved it ; he believed it so firmly as to venture his eternal concerns on it. His soul rested here, and he was not ashamed of his resting-place. Before his conversion, though a Hebrew of the Hebrews, circumcised in the flesh, brought up at the feet of Gamaliel, and having made greater progress in the Jewish religion than any of his cotemporaries ; yet, like Nicodemus, he was ignorant of the nature and necessity of regeneration ; thought verily that he had kept the whole law of God, and had a perfect righteousness ; but after his conversion, he believed that in Christ Jesus neither circumcision availeth any thing, nor uncircumcision availeth any thing, but a *new creature*. Gal. 6 : 15. That Jew and Gentile are both guilty before God, and that by the deeds of the law no flesh living can be justified ; therefore, says he, “ what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Phil. 3 : 7, 8.

2. He was not ashamed, as a minister, to preach it. Although the apostle Paul, to promote the conversion of sinners, and gain them to Christ, became all things to all men, (so as not to offend God,) yet, in preaching, whether to Jews or Greeks, he did not seek to please either ; for though he knew that the Greeks sought for wisdom, and the Jews for a sign, and though it was in his power to gratify both, yet he determined to know nothing among them but Christ, and him crucified ;

though he was aware that such preaching was foolishness to the Greeks, and a stumbling-block to the Jews.

3. He was not ashamed of the gospel of Christ, as a good soldier to defend it. "I am set for the defence of the gospel of Christ." Phil. 1 : 17. As if he had said, It is my duty to "contend earnestly for the faith once delivered to the saints." Jude 3. And he has given us a good proof of it; for when Peter, who was an apostle, seemed to diminish some of the glory of the liberty of the gospel, he withstood him to the face. Gal. 2 : 11-14.

4. Paul was not ashamed to suffer and die for the sake of this gospel. In writing to the Philippians, he says : "According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death." Phil. 1 : 20. In his address to the elders at Ephesus he says : "And now, behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20. 22-24. And when at Cæsarea, in the house of Philip the Evangelist, a prophet from Jerusalem had said that the Jews at Jerusalem would bind Paul, and deliver him into the hands of the Gentiles; and the disciples besought him not to go up to Jerusalem, Paul replied : "What mean ye to weep, and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21 : 13

As if he had said : Let the Jews, my countrymen, load me with reproaches, let the magistrates at Rome load me with chains, and put me to a cruel death : I will endure it all, for I am not ashamed of the gospel of Christ.

But when the apostle said in the text : " I am not ashamed of the gospel of Christ," more is implied than is expressed : he was not only not ashamed of this gospel, but he gloried in being interested in it ; for, in writing to the Philippians, to warn them against the false teachers that gloried in the flesh, he says : " Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning zeal, persecuting the church ; touching the righteousness which is in the law, blameless ; but what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3 : 4-9. And Paul was not only not ashamed to preach this gospel, as has already been shown, but even gloried in having been put into the ministry. " Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3 : 8. According to the glorious gospel of the blessed God, which was committed to my trust ; and I thank Christ Jesus

our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1 Tim 1: 11, 12. Finally, in writing to the Galatians, he says: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal 6: 14.

1. The gospel comes with welcome news
To sinners lost like me ;
Their various schemes let others choose,
Saviour ! I come to thee.
2. Of sinners, sure I am the chief,
But grace is rich and free ;
This welcome truth affords relief
To *sinners*, e'en to me.
3. Of merit now let others speak,
But merit I have none ;
For merit 'tis in vain to seek ;
I'm saved by grace alone.
4. 'Twas grace my wayward heart first won ;
'Tis grace that holds me fast ;
Grace will complete the work begun,
And save me to the last.
5. Then shall my soul with rapture trace
What God has done for me,
And celebrate redeeming grace
Throughout eternity.

SERMON II.

NOT ASHAMED OF THE GOSPEL.

PART II.

“ For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.”
Rom. 1 : 16.

IN the former sermon we observed that the text contains two parts ; the declaration of the apostle concerning his conduct toward the gospel, and the reasons for his conduct. In considering the first part, we endeavoured to show what is meant by the gospel, the reasons why some are ashamed of it, and proved that Paul was not ashamed of it, but gloried in it. We now proceed to consider,

Secondly, The reasons which Paul assigns for his conduct : because “ it is the gospel of Christ, the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.” To illustrate the subject, let us suppose that some wise, judicious, rich and benevolent person had been solicited to patronize a new institution ; would he have given an answer immediately ? certainly not. He would first carefully examine its constitution ; if, at the very beginning, he were to see the name of a well-known immoral character, as the framer of the constitution and the president of the society, he would at once be ashamed to enrol his own name ; but if, on the contrary, his eye should meet the name of one eminent for excelling in every thing that is just,

amiable, and lovely, he would feel favourably inclined ; yet still he would proceed farther to examine the nature and design of the institution :—should he find it to be either dishonourable to God or injurious to man, he would again object to patronize it, and would express his surprise that the president should have accepted the office. But if, on the contrary, it should appear that the object was just and benevolent, he would cheerfully resolve to contribute ; but he might be at a loss to know how much to contribute : hence he would again look to the constitution to learn the extent of its benevolent design ; if limited to a small number of objects, it would require but little help : but if its design was on a large and extended scale, embracing a whole country or the whole world, it would need large contributions, and he would give the more liberally.

Let us apply this supposition to the subject under consideration. The gospel is an institution, and solicits as it were the patronage of men. Paul, before his conversion, having only heard of the gospel by report, and being totally ignorant of its true character, was greatly prejudiced against it ; but having examined it, aided by the illumination of the Holy Spirit, and finding that its author is most glorious, its design most benevolent, and its effects most wonderful, and that its mode of admission is most suitable—the objects of its benevolence most extensive, and the order of proceeding most wise and useful, he was no longer ashamed of it, but made it even the object of glorying. Let us examine these reasons singly :

I. It is the gospel of Christ. He is the author of it. And is there any cause for being ashamed of such a person ? or rather does it not stamp the greatest glory upon the gospel ? Surely there was none in the universe so well qualified to form the constitution, as he was who

is infinite in knowledge and wisdom, and therefore could not err ; inflexible in holiness and justice, and could not do wrong ; and boundless in pity, compassion, and love, and therefore would not neglect any thing that could promote the good and benevolent designs of the gospel. How excellent his character ! his whole life was not only blameless, but outshining all the excellences of men and angels, as the sun outshines the light of the moon and of the stars. “ Greater love hath no man than this, that a man lay down his life for his friends.” But Christ laid down his life for enemies and ungodly. John 15 : 13. And as Christ was not ashamed to die an ignominious death, so also now, though he is in glory, yet he is not ashamed to own his people, into whatever condition they may be brought on account of his gospel. Heb 2 : 11. 11 : 16.

II. Its design is most benevolent. “ It is the power of God unto salvation.”

“ Salvation, O the joyful sound !

’Tis pleasure to our ears,

A sovereign balm for every wound,

A cordial for our fears.”

The gospel is good news, glad tidings, tidings of great joy to all people ; of eyes to the blind, feet to the lame, health to the sick, strength to the weak, liberty to the captive, life to the dead, and restoration of the lost to present happiness and future felicity.

The Rabbins have the following comment on the words of dying Jacob : “ I have waited for thy salvation, O Lord ;” Gen. 49 : 18 ; as if he had said, O Lord, I have not waited for the salvation of Israel from Egyptian bondage to be effected by the hand of Moses, nor have I waited for the conquests to be obtained by

Joshua, nor for the salvation of Barak, Gideon, or Samson ; but I have waited for the salvation of the Messiah ; for all other deliverances, however great, are but temporal in their nature, and short in their enjoyment ; but the salvation of the Messiah is spiritual in its nature, and eternal in its duration. Whether that was the mind of Jacob or not, is of little importance ; but, blessed be God, it is a fact, that the salvation accomplished by the Messiah, and which the gospel reveals, infinitely exceeds all other deliverances. It delivers the believing sinner from the wrath of an offended God, from the curse of a broken law, from the tyranny of Satan, from the love and practice of sin, from the fear of death, and the misery of hell. And is not this a great salvation ? But this is only the negative part, if I may so call it, only deliverance from misery ; and the word salvation in common use signifies no more ; for when we say such an one, out of mere humanity, at the risk of his own life, has plunged into the ocean to rescue a fellow-creature from a watery grave, and succeeded in bringing him safely to shore, it does not include that he has also taken him into his own house, made him his intimate companion, and raised him up to riches, honour, and felicity. But the salvation of the gospel includes all this, and infinitely more ; it is an introduction to happiness, as well as deliverance from misery. The sinner, who is delivered from the wrath of God, is also restored to the favour of the Most High, and adopted into God's family, and can say with those of old, " O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation." Isa. 12 : 1, 2. He who is redeemed from the curse of the law is now interested in all the blessings of the new and everlasting covenant, which is

ordered in all things and sure, established on the divine oath and promises, and confirmed by the blood of the Son of God. He who is delivered from the tyranny of Satan, and from the love and practice of sin, is brought under the holy and happy influence of grace, which reigneth unto righteousness, and the fruit will be unto eternal life. He who is freed from the tormenting fear of death has a good hope through grace, and longs to die and be with Jesus, which is far better. Lastly, he who is freed from condemnation and the misery of hell, has a title to eternal life, as the free gift of God through our Lord and Saviour Jesus Christ, and the Spirit of God makes him meet for the inheritance of the saints in light. Besides all this, the believer in the gospel of Christ, in all his wanderings through this waste howling wilderness, leans on his Beloved, lives by faith on the Son of God, receives constantly fresh supplies of grace, is comforted with the consolations of the gospel, and is enabled even "to glory in tribulations ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope : and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Rom. 5 : 3-5. Such, dear reader, is but a very imperfect account of the gospel of Christ : yet surely Paul acted wisely when he was not ashamed of it, and made it even the object of glorying.

3. As the gospel is the most benevolent system, so also it is the most powerful in its effects, "for it is the power of God unto salvation." It is the most powerful means, or the most effectual instrument, that God uses in saving men from sin and misery, and it is attended by divine power for that end. Witness the effects of the first sermon preached on the day of Pentecost

Then three thousand were converted and added to the church of Christ. One angel could destroy in Sennacherib's army in one single night, an hundred and eighty-five thousand, but all the combined powers of angels can neither convert nor save a single soul. It is only the power of God, accompanying the preaching of the gospel, that makes it effectual to the conversion, sanctification, and glorification of the sinner.

“The objects and sentiments of the gospel,” says an eloquent preacher, “are not for contemplation only, but for practical efficiency. They are not merely to fall upon the ear, or to remain before the eye, but to enter into the mind and accomplish its renovation. For this purpose they are attended in their promulgation with the divine agency, to arrest the attention, and remove the films of prejudice, sensuality, and sin, that stand in the way of their inward manifestation and impression. By the clear apprehension thus given of them the conscience is urged to its work of conviction, the will is rectified in its bias, and the affections become spiritual and elevated. A change in character and conduct of the most excellent kind is now conspicuous. Instances of this sovereign influence of the gospel are to be met with wherever it has appeared. Men the most barbarous, brutish, and sensual, have been transformed by it into every thing correct, honourable, benevolent, and pure. Such instances have occurred among men of every clime, and under the influence of all kinds of despotic superstitions and degrading customs. These illustrious transformations have been repeated in every age, and are by no means rare or unusual at the present day. We may daily see or hear of men who, not only by their oral testimony, but by their living example, proclaim this benevolent efficacy of the gospel. It has been the

power of God to their salvation, and will be to every one by whom it is cordially embraced. It merits, therefore, to be universally received and gloried in."—*Leif-child.*

Another reason assigned by the apostle, why he was no longer ashamed of the gospel, is,

4. The medium by which the sinner obtains this salvation. It is *faith*. "It is the power of God unto salvation to every one *that believeth*." Here we may well adopt the language of Jehovah: "My thoughts are not your thoughts, neither are your ways *my* ways, saith the Lord." Isa. 55: 8. How different the way of salvation appointed by God from those invented by men! Let anxious heathens, Mahometans, or Chinese, the unconverted Jew, the Papist, or rational Christian, ask their respective teachers: "What shall I do to be saved?" and the answer they receive will be like that of Moses to the Israelites: "Do this and live." But Paul, who was not ashamed of the gospel, says: "Believe in the Son of God and thou shalt be saved," "for by the deeds of the law shall no flesh be justified." Acts 16: 31. Rom. 3: 20. None of the methods ever prescribed by men to obtain salvation could suit all. The poor could not purchase it; the childless parent could not give the fruit of his body for the sin of his soul; few could travel hundreds, nay, thousands of miles, as is practised by Roman Catholics as well as by heathens, Mahometans, &c. But salvation by faith is a method which is suited to all, for even that faith is the gift of God and the fruit of the Spirit. Eph. 2: 8. "Faith," says Dr. Burder, "is the gift of God as well as Jesus Christ, and the one as necessary as the other: for as the only way to heaven is by Christ, so the only way to Christ is by faith."

5. The wonderful extent of the gospel is another reason why Paul was not ashamed of it. “*To every one that believeth.* Under the Old Testament the gospel was confined to Abraham and his seed, for the space of two thousand years. During all this period not a single prophet was sent to the Gentile nations to preach the gospel to them. Jonah was sent to Nineveh, that great city ; but it was only to announce the judgments of God, without a single promise of a Saviour: and though to Abraham, Isaac, and Jacob it was promised, that in their seed, which is Christ, all the families of the earth should be blessed, Gentiles as well as Jews ; and although the prophets also declared that the Messiah should be a light to enlighten the Gentiles, as well as to be the glory of his people Israel ; yet the Jews, attending more to the traditions of the fathers than to the word of God, believed that there was no salvation for the Gentiles, and they would have no interest in the blessings of the Messiah, and therefore despised them as dogs. This erroneous sentiment and consequent prejudice against the Gentiles was so deeply rooted, that it was very difficult for the disciples of Jesus and his apostles to overcome it. Hence, when Peter was to preach the gospel to Cornelius a Gentile, it was not only necessary for messengers to inform him that an angel from heaven had directed Cornelius to send for him, but God saw it necessary to teach Peter also by a heavenly vision to call nothing unclean that he had sanctified. And when the disciples, which were at Jerusalem, heard that Peter had entered the house of one that was a Gentile, to preach the gospel to him, and that he had actually baptized a Gentile family, they thought it at least a very strange thing, until Peter had assured them that the Holy Ghost had been given to

Cornelius and his household, as well as it was communicated to the Jews. 'This is the glory of the gospel, that it knows no difference between the Jew and the Greek. "For the same Lord over all is rich unto all that call upon him." Rom 10: 12. Our text contains still another reason why Paul was not ashamed of the gospel of Christ:

6. Because of its wise and useful order. "To the Jew first, and also to the Greek;" i. e., to the heathen world; for the Jews were accustomed to comprehend, under the name Greeks, all the rest of the world as opposed to their own nation. We noticed in the preceding particular, that, under the Old Testament, the gospel was altogether confined to the Jews; but it is to be noticed, that even when our Lord and Saviour himself went about preaching, he confined his ministry chiefly to the Jews, and said to the Canaanitish woman: "I am not sent, but unto the lost sheep of the house of Israel." Matt. 15: 24. And when he sent forth the twelve apostles, he commanded them, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10: 5, 6. Yea, even after his resurrection, when he had commanded them to go into all the world, and preach the gospel to every creature; yet he told them, even then, to begin at Jerusalem. Now, although we have no right nor need to ask for a reason of the *mode* of God's conduct—for we are sure he has a wise, holy, and just reason why he acts in such a manner and not otherwise—yet we may easily see the wisdom and goodness of God our Saviour, in thus confining his personal ministry to the Jews, and of limiting the labours of his apostles and disciples among them, until after the day of Pentecost

For as the executors of a will may well determine who is the rightful heir, because they are possessed of the will containing the description and characteristics of the proper heir, so the Jews were the executors of the will of the Old Testament, containing the characteristics of the true Messiah; for, "to them were committed the oracles of God." Rom. 3: 2. They were the *persons properly qualified* to distinguish the true Messiah from the numerous false Christs that appeared. Hence it was proper that Jesus Christ should spend his life among them, and that they should be the eye and ear witnesses of all that he taught and did; that they should see him dying on the cross and rising again from the dead; and being themselves fully established in the belief that he is the Messiah, the Son of God, fully instructed in all things belonging to the kingdom of Christ, and qualified by the Holy Spirit on the day of Pentecost, they then went forth to preach the gospel to the Greeks also. The Christian reader, who has from childhood imbibed a belief of the truth of the Christian religion, may not perceive the wisdom and goodness of God in observing this order of propagating the gospel, as the poor Jew does, who has been brought up in prejudice and enmity against the truth of Christianity. He rejoices in every additional proof he finds to confirm him in his belief, that Jesus Christ is the promised Messiah, the Son of God, and Saviour of the world. Having already greatly exceeded the limits of one sermon, I hasten to close, with a few brief remarks.

1. We may learn the necessity and importance of faith. The gospel is "the power of God unto salvation to every one that *believeth*." Believing, embracing, and relying on the righteousness of Christ revealed in the gospel, gives us an interest in all the blessings of the

gospel. Faith is the application of the remedy appointed to heal our diseases. The medicine prepared by the most skilful physician will not cure the patient, if it be not taken ; and careful attention also must be paid to the mode and manner of taking it. But let us not forget that the influences of the Spirit to make the gospel effectual are equally necessary. For “ it is the *power of God* unto salvation.” Without the power of God, the gospel is but a dead letter. As the power of Christ went along with his word to heal diseases, so must the power of the Holy Ghost accompany the preaching of the gospel. “ For the weapons of our warfare are not carnal, but *mighty through God* to the pulling down of strong holds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” 2 Cor. 10 : 4, 5.

2. Dear reader, let us imitate the apostle, never to be ashamed of the gospel of Christ. Let us believe its doctrines, obey its precepts, order our conversation as it becomes our holy profession ; adorning the doctrine of God our Saviour in all things. And I would most affectionately exhort my younger brethren in the ministry to imitate Paul the aged, not to be ashamed of the gospel of Christ. He “ determined not to know any thing, save Jesus Christ, and him crucified.” 1 Cor. 2 : 2. And he preached not with the wisdom of words, the enticing words of man’s wisdom, the flourishes of oratory, or the accuracy of philosophical language, but he preached a crucified Jesus in plain language, and lo ! it was more powerful than all the oratory, philosophy, and mere morality of the heathen world. Tell, O tell the people, that the blessed Jesus who was crucified at Jerusalem was the eternal Son of God, and Sa

viour of men, and that all who will be saved must repent of their sins, and believe in him, and submit to his government and laws. Such truth needs no artificial dress ; it shines out with the greatest majesty in its own light, and will prevail in the world by its divine authority and the demonstration of the Spirit, without any human helps. Lord of the harvest, increase the number of such preachers!

3. How encouraging the subject to the penitent and inquiring sinner ! The gospel is not confined to one nation, family, tribe, or kindred of mankind, as the blessings and privileges of the Mosaic dispensation were. It is to be preached to every creature, and “ it is the power of God to *every one* that believeth.” It is not confined either to sex or age ; neither male nor female ; all are one in Christ ; Gal. 3 : 28 ; neither rank nor condition, bond or free ; Col. 3 : 10 ; without money and without price ; Isa. 55 : 1, 2 ; and even to the chief of sinners, Jesus says : “ Come unto me, all ye that labour, and are heavy laden, and I will give you rest.” Matt. 11 : 28 ; 1 Tim. 1 : 15.

4. How unreasonable is it to be ashamed of so glorious a gospel ; a revelation from heaven, that saves from sin, misery, and death ; that promises pardon to the condemned, and heaven to the heirs of hell ! A gospel that quickens the dead, renews and sanctifies the unholy ; that changes the wolf into a lamb, and the vulture to a dove : a gospel that is the wisdom and the power of God unto salvation. Let heathens be ashamed of their religious abominations and practices ; let Mahometans be ashamed of their Koran, a volume of fables and incredible falsehoods ; let Jews, Papists, and others be ashamed of their vain traditions received of the fathers ; but let not the reader be ashamed of the gospel of Christ, of its

doctrines, precepts, or promises ; for they are holy and heavenly, and the wisdom and the power of God unto salvation.

5. How wretched and miserable will all those be who are ashamed of this gospel ! Their doom is already announced by the blessed Jesus himself : “ Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.” Mark 8 : 38. Whosoever shall be ashamed of Christ, whatever be the cause, will be excluded from him when he shall come to judgment. Then will not he acknowledge them as his, who refuse now to acknowledge him as their God and Saviour. Those that are ashamed to follow and serve him now, shall never be admitted to enjoy him in heaven ; those that cast him out as unworthy of their notice and regard, will then be cast out into utter darkness, where the worm never dieth, and the fire is never quenched ; where there is weeping and gnashing of teeth for ever and ever.

1. Jesus, and shall it ever be,
A mortal man ashamed of thee !
Ashamed of thee, whom angels praise,
Whose glories shine through endless days
2. Ashamed of Jesus ! that dear friend,
On whom my hopes of heaven depend !
No ; when I blush—be this my shame,
That I no more revere his name.
3. Ashamed of Jesus ! yes I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.
4. Till then—nor is my boasting vain—
Till then I boast a Saviour slain !
And O may this my glory be,
That Christ is not ashamed of me !
5. His institutions would I prize,
Take up my cross—the shame despise •
Dare to defend his noble cause,
And yield obedience to his laws.

SERMON III.

THE PRODIGAL SON.

“ And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Luke 15 : 20.

It is the prerogative of Jehovah to call light out of darkness, order out of confusion, turn the worst of actions to the greatest good, and make the wrath of man to praise him. We have a remarkable instance of it in the circumstances which gave rise to the parables contained in this chapter, which are as follows: The Scribes and Pharisees constituted the largest sect among the Jews. They were exceedingly proud and self-conceited, despising the common people, saying: “ They know not the law and are cursed.” John 7 : 49. They affected such piety, as to consider it disgraceful to be seen in company with sinners, or to eat with them. “ Stand by thyself, come not near me, for I am holier than thou.” Isa. 65 : 5. And as our Lord did treat sinners kindly, and did eat with them, they supposed that he was fond of their society, and must be a man of similar character; and therefore, “ they murmured and said, This man receiveth sinners and eateth with them.” To vindicate his conduct in going among sinners and publicans—not to join them in any thing that was sinful, but to lead them to repentance and salvation—the Lord Jesus delivered the three parables contained in this chapter, to show that as it is a common principle to rejoice in finding a thing

that has been lost, more than over that which was never lost, and over the recovery of one that had been sick or even dead, but was restored again to health or life, more than over those who had continued in the enjoyment of health ; so, in like manner, the repentance of sinners and bringing them to the enjoyment of spiritual health and eternal life, causes even great joy in heaven among the angels of God ; how much, therefore, ought we to rejoice over the repentance of our fellow-men.

That this important truth may be firmly established, our Lord uses three parables. But though their design may be one and the same, yet there seems to be a beautiful allusion to the different parts in the economy of redemption, ascribed to each person in the blessed Trinity, each rejoicing in the conversion and salvation of sinners. The parable of the shepherd may have a reference to the Saviour, as the Messiah is often represented as a shepherd ; the woman lighting the candle to seek the lost piece of silver, may allude to the Holy Ghost, whose peculiar province it is to illuminate the sinner, to find him out, and to bring him to Jesus ; while the conduct of the prodigal's father illustrates, in a most striking and beautiful manner, the sympathy and compassion, love and affection, with which our heavenly Father receives the penitent sinner, redeemed by the blood of Christ, and quickened, renewed, and sanctified by the Spirit of holiness.

Now these three parables, occasioned by the malicious conduct of the Pharisees, have been the means of the conversion of sinners and the encouragement of the penitent, probably more than any other portion of sacred writ, especially that of the prodigal son, of which our text is a part, and which we now propose for our consideration. Aided by the Holy Spirit, we shall perceive

a striking representation of the criminal conduct and wretched condition of the sinner ; the nature of true repentance, and the kind reception the penitent meets with.

I. In the parable of the prodigal son, we have a striking representation of the criminal conduct, and wretched condition of sinners. We notice,

1. The criminal conduct of the prodigal.

He appears to have been the younger of two brothers. Youth is a dangerous season, but young persons are seldom aware of their danger ; their reason is weak, but their passions strong ; they have great presumption, but little capacity ; too proud to be directed, and too ignorant to direct themselves. Hence this young man, tired of submitting any longer to the order and regularity of his father's house, and anxious to be his own master, to live without control or subjection, said to his father, " Give me the portion of goods that falls to me ;" and the father divided his property between his two sons. Thus far we see no cause for censure. For if the mere asking for his portion had been wrong, as some suppose, then the father would have been to blame for complying with his request, as well as the son for making it. Among the ancient Romans and Syro-Phenecians it was customary, when a son came to maturity, if he demanded his part of the inheritance, for the father to give it to him.

The beginning of the young man's sin and folly was in leaving his father's house, despising his counsel, advice, and guardianship, and exposing himself to snares and temptations in a strange and far country : for " not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." Verse 13. It was

doubtless grievous to his aged father thus to be deserted by a son he loved so tenderly, and to whom he had just given the half of his estate in his lifetime ; and he would naturally expostulate and warn him of his danger. But apprehending that his father's presence might be a silent reproach to his extravagance, the prodigal forgot all sense of gratitude, all obligations of duty, and all ties of natural affection, and went into a far country. Here he lost sight of his father and his father's instructions, roving from one vanity to another, as appetite, or passion, or caprice dictated, confiding in his wealth as an inexhaustible fund for pleasure and entertainment.

As it is natural for a bad tree to bring forth bad fruit, so natural is it for sin to produce misery. But before we proceed to notice the wretched condition of the prodigal, let us glance at the conduct of sinners in departing from God. They, like the prodigal, think themselves miserable, till they have broken asunder the bands of God's restraints, and cast away the cords of love, and bound themselves with the cords of their own lusts. They will not be tied up to the rules of God's government ; but will themselves be as gods. As the prodigal did not like to be under the immediate eye and inspection of his father ; so sinners banish the idea of God's omniscience. Like the prodigal they are proud and self-conceited, as deeming themselves able to manage their portion better than their heavenly Father. There are probably more young people ruined by pride and self-confidence, than by any lust whatever. Our first parents ruined themselves and all their progeny by a foolish ambition to be as wise as gods, and be independent, not to be beholden even to God himself ; and this is at the bottom of sinners perishing in their sin—they will act for themselves.

As the father gave the prodigal his portion, so God is kind to all, and giveth them life and breath and all things, even to the evil and unthankful. But they wander from him as sheep from the shepherd ; they revolt from their allegiance to him as a servant that runs from his master ; they go afar off from God. This is the misery of hell, banishment from the presence of God and the glory of his power.

Like the prodigal also, sinners waste and spend the rich portion God has given them. The Lord has made us superior to other creatures, capable of knowing, serving, and enjoying him ; but, alas ! sinners misemploy their thoughts and all the powers of their souls ; mispend their time and all opportunities of improvement ; defrauding God of the talents he has intrusted to them, and using all the blessings of Providence as fuel to sin. “ One sinner destroyeth much good ;” Eccl. 9 : 18 ; and for this every sinner is accountable to God. Let us now return and see how the prodigal fared in his new situation :

2. His wretched condition in a far country. A vicious, riotous life naturally leads to poverty and shame. Such was the sad experience of the prodigal : he had spent his all and was in want ; and, in addition to this, there arose a famine in that land ; and what is he to do in his distress—in a far country—without money, and without friends ; for his companions, who assisted him in spending his all, forsook him now in the time of need ; and who would befriend one known to have wasted his property in pursuing a profligate life ? Now was his time to return to his father’s house. But pride forbids, and shame prevents his acknowledging his offences. He prefers the vilest office in life to the painful confusion of seeing his father’s face. “ He went and joined him-

self to a citizen of that country, and he sent him into his fields to feed swine ; and he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." Verses 15, 16. In this situation he was distressed to a strange degree. When poverty is not our own fault, it is no disgrace to be poor. But poverty, the fruit of vice—poverty, the effect of wastefulness, riot, and intemperance, is truly vile and contemptible. This the prodigal had now brought upon himself, it was his own doing, the natural effect of his extravagance, as well as the punishment of his disobedience. But temporal afflictions, when sanctified, will prove spiritual blessings to the soul. Such, we hope was the happy effect in the present case, as we shall see in the sequel of the parable.

What a striking representation of the wretched condition of sinners ! Like the prodigal in prosperity, and while running with the multitude to do evil, sinners neglect the favour of God and an interest in Christ ; disregard the strivings of the Spirit and the admonitions of their conscience : and, in afflictions, sickness, and the approach of death, they want the necessities of the soul—food, raiment, comfort, and support. The sinner has taken the world for his portion ; and it neither supplies the wants of his immortal soul, nor affords him comfort, while he is far away from his father's house and from his God.

But the wretched condition of the sinner does not consist merely in his being blind, and poor, and naked ; but he is also in a most degraded condition. The prodigal, who was not satisfied to be a son in his father's house, became a servant in a strange country, and was set to feed swine. How degrading an employment ! Not an honourable shepherd, like the patriarchs and

prophets, but a drudge to feed swine, the very name of which was an abomination to the ears of a Jew. No employment, therefore, could convey to the mind of a Hebrew an idea of any thing more degrading; and no circumstances could more strikingly show the loathsomeness and degradation of sin, than those which our Saviour has chosen on this occasion. How degrading is the life of sin!—to be a servant and slave of the devil; “for he that committeth sin is of the devil.” See John 8 : 34 ; 1 John 3 : 8. “The prince of the power of the air that now worketh in the children of disobedience” Eph. 2 : 2.

Like the prodigal, who was in a starving and perishing condition, and would gladly have been satisfied to live upon husks, which the swine eat, but could not obtain them; so poor degraded sinners labour for that which satisfieth not. Isa. 55 : 2. The wealth of the world and the entertainments of sense may serve for the body; but what are these to the precious soul? They neither suit its nature, nor satisfy its desires, nor supply its wants. And as the prodigal met with neither sympathy nor supply, such is the state of the sinner. He can find multitudes that would lead him into sin, and hasten on his misery; but can find none to help him in his distress—no eye to pity, nor arm to save. “Oh, Israel, thou hast destroyed thyself.” Hos. 13 : 9. But to help himself he knows not how, and, like the prodigal, instead of returning to God, often he applies to the wrong source for comfort. He tries new objects, seeks new pleasures and new friends, and finds them equally unsatisfactory. He engages in new pursuits, but all in vain. He is still comfortless, and in a strange, a famished land, till the Spirit of God brings him to his right mind, the source and spring of true re-

pentance, and of turning unto the Lord. We proceed therefore to consider,

II. The nature of true repentance, as exhibited in this parable. We left the prodigal in the field feeding swine, and in a worse condition than they, for he was almost starving for want of food. Yet even his wretched condition and degraded employment were favourable, as leading to meditation and reflection ; for we read, “ When he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son ; make me as one of thine hired servants.” Verses 17–19. “ He came to himself,” became *compos mentis*, of a right mind. Before he was mad, acted most foolishly as well as sinfully, in leaving his father’s house, keeping company with rioters, and spending his portion ; but pain and hunger tame the wildest natures. He now began to consider—to reason with himself—he reflected, compared one thing with another, and determined accordingly. Afflictions, when sanctified by divine grace, are often an occasion of turning sinners from the errors of their way. Let Nebuchadnezzar be banished from the society of men—let him be turned to graze with the cattle, and let his locks be wet with the dews of heaven, and he acknowledges the sovereignty of Jehovah. When Manasseh was bound with fetters, he besought the Lord his God, and humbled himself greatly before the God of his fathers. And when no man would give the prodigal even the husks which the swine did eat, he came to his right mind, and began to consider.

By sad experience, he had found out that sin is the

source of misery, and the enjoyment of the world, vanity, and vexation of spirit. Riot and debauchery now appeared to him, stripped of their pleasures, and retaining only their guilt. He compared his present troubles with the happiness he might have enjoyed in his father's house. "I will go to my father." Although he had offended him, had treated him unkindly, and had provoked him, and cast him off; yet he once more feels filial affection toward his father, and a confidence in him. He resolved to confess his fault and folly. So far from making excuses for his conduct, he would rather aggravate it, and confess that he had sinned against God as well as against his father; and express a deep sense of unworthiness to be considered any longer as a son, but he would be thankful if he were but made as one of the meanest of his father's servants or slaves. From meditation, consideration, and determination, the prodigal proceeded to practice, to carry into effect his resolution. "He arose, and came to his father." He went to his father, though the journey was long, tedious, and painful as poverty, nakedness, and famine could make it; yet he persevered and came to his father. Such is the nature of true repentance.

We have seen the madness of the prodigal in leaving his father's house; but infinitely worse is the madness of the sinner. 'The heart is not only full of evil but full of madness. Eccl. 9: 3. How great the folly to depart from God, to serve Satan—to run with the multitude to do evil, to prefer the husks, the vain and sinful pleasures and perishing things of this world, to the children's bread that came down from heaven.

Like the prodigal, the sinner is generally brought to his senses in the school of affliction; like the prodigal, he must be brought to a sense of his miserable condi-

tion before he returns unto God. When he is brought to groan under the guilt and power of sin ; when in vain he has tried all other ways of relief for his poor soul, and finds them all but miserable comforters and physicians of no value, then he will be willing to go to Jesus Christ. Like the prodigal, he now begins to consider his past and present condition. Consideration may be looked upon as the first step of a sinner returning to God. Men seldom think of, or consider, matters of a religious nature—the things that belong to their present peace and future happiness. How awfully common is it to hear men say : “ I do not trouble myself about religion ;” and multitudes in hell will be tormented by their own consciousness of having never thought seriously about religion, the one thing needful.

Consideration naturally leads to resolution and determination. Like the prodigal, the convinced sinner resolves to return to his father : he has nowhere else to go but to God ; true, he has offended him, but he may trust in his kindness ; if God does not save him, he cannot be saved : there is no other being that has an arm strong enough to deliver from sin ; and though it is painful to a man to go to one whom he has offended—for he cannot go but with shame and confusion of face—yet, unless the sinner is willing to go to God and confess his faults, he can never be saved. But he not only resolved what to do, but also what to say—to confess his sin, acknowledge his guilt and unworthiness, and sue for mercy. It is reasonable, when we approach God, to order our speech aright ; to think and consider, and not rush into his more immediate presence, like the unthinking horse into the battle.

Confession of sin is required, not to inform God, for he does already charge us as sinners, but to prevent a

trial, to obtain the promise annexed to the confession of sin, and to humble and affect our heart to true repentance and godly sorrow. In his confession of sin, the prodigal recognises God first, as the offended party, and then, his father. "I have sinned against heaven," that is, against God. One evidence of the genuineness of our repentance is, the feeling that our sins have chiefly been committed against God; commonly we think most of our offences as committed against men. But when the sinner sees his true character, when his heart is properly affected by them, he sees that they have been aimed chiefly against God, and that the sins against men are of little consequence compared with those against God. So David, even after adultery and murder, after having inflicted the deepest injury on man, yet felt that the sin as committed against God, shut every other consideration out of his view." "Against thee, and thee only have I sinned." Ps. 51: 4.

From resolution the penitent proceeds to action. "He arose and came to his father." Good purposes and resolutions are good things; but performances are still better; they are all in all. Luther used to say, "the way to hell is paved with good resolutions." Few, if any, are there in the place of torment, but at one time or other resolved to repent, reform, believe, and attend to their precious and never-dying souls; but procrastinated and put it off till too late. We proceed to notice,

III. The kind reception the prodigal met with.

"When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Ver. 20. 'The father first saw the prodigal, and saw him while yet afar off. Perhaps the father had been accustomed to ascend some high tower,

looking out with anxious wishes: "O that I could but see my son, my younger son, returning; I fear he is lost, yea dead; he was a lovely child, and a youth of promise, but alas! but what do I see? Yonder he is! No, it cannot be him—it is a poor wretch—a vagabond—barefooted—a slave, and not a son; but looking more earnestly, he exclaims, "*It is my son, my younger son.*" His bowels moved with compassion toward him, and he ran, fell upon his neck, and kissed him. The father, overwhelmed with love, sympathy, and compassion, ran, but the prodigal walked slowly, fatigued, ashamed, and discouraged. "He fell upon his neck," while others would have shrunk back from him, who had just come from feeding swine, ragged and miserable, and who had forfeited every claim to a kind reception; yet the aged father, full of pity and compassion, takes him into his arms and presses him to his parental bosom; kissing him, not only to assure him of welcome, but to seal a free and full pardon, without a word to upbraid him for his former folly and sin. Oh, what a striking emblem is here of the compassionate and affectionate reception the sinner meets with, on his return to his Father's house! "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God." Ps. 14: 2. "I acknowledged my sin unto thee, and my iniquity have I not hid; I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. 32: 5. As the father saw the prodigal first, so God sees and knows the sinner, before he knows God, or is inclined to return. "I am found of them that sought me not." Isa. 65: 1.

"He had compassion." Misery is the object of pity, even the misery of a sinner; though he has brought it upon himself, yet God compassionates. "His soul was

grieved for the misery of Israel" Judges 10: 16. "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together." Hosea 11: 8. As the prodigal moved on slowly, so the sinner is full of fears and discouragements, and approaches the Saviour with trembling steps; but oh! the compassionate God makes haste as being ready to forgive; and he not only pardons and even never upbraids the sinner with his past conduct, but says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43: 25.

"In this verse of inimitable beauty," says a pious writer, "is contained the point of the parable, which was for the Saviour to vindicate his own conduct in receiving sinners kindly. Who could blame this father for thus receiving this repenting son? Not even the Pharisees could blame him. And our Saviour thus showed them, so that they could not resist it, that he received returning sinners, and that it was right for him also to receive them and treat them with attention."

Although the father had assured the prodigal of free and full pardon, yet he confessed his sins. Such is the effect of the pardoning love of God. 'The brighter the evidences of pardon and forgiveness, the humbler and lower the sinner lies in the dust, to confess his sins, acknowledge his unworthiness, and willingly give all glory to God. Thus David penned the fifty-first Psalm after Nathan the prophet had said, "the Lord hath taken away thy sin, thou shalt not die." As the waters from the smitten rock followed the Israelites through the wilderness, so will the streams of godly sorrow fol-

low the true Israelites through all their journeys, till they have crossed the river Jordan, when the Lamb in the midst of the throne shall wipe all tears from their eyes.

We notice again, that the father not only received the prodigal back, and forgave all that was past, but treated him again as a son. Instead of rags, he caused him to be clothed with the *best* robe, a princely garment; and put a ring on his hand,* perhaps a signet-ring with the arms of the family, in token of being still owned as a branch of the family. Thus does our heavenly Father deal graciously with true penitents; the filthy garments of their own righteousness are removed, and they are clothed with the perfect and glorious righteousness of his dear Son, the garment of salvation, Isa. 61 : 10; and sealed with the Spirit of adoption; and their feet shod with the preparation of the gospel of peace. Farther,

He came home hungry, and his father feasted him. O the plentiful provision of the gospel for hungry, starving souls! The Lord hath prepared "a feast of fat things." Isa. 25 : 6. Jesus Christ himself is the bread of life; his flesh is meat indeed, and his blood drink indeed. How sweet the supplies of the new covenant to those who have been labouring in vain for satisfaction in the creature!

"And they began to be merry." The father and all the family greatly rejoiced; and the reason assigned is: "He was dead, and is alive; he was lost, and is found." Having not heard from him for a long while,

* To *wear* a ring was a mark of wealth and dignity, and to *give* a ring was a mark of affection, and the bestowment of a dignity or office. Such was the favour of the father toward the prodigal. "Shoes." Servants were not permitted to wear shoes, but he was received as a son. Thus God treats those who return to him with kindness and affection, as sons and not as servants.

they gave him up for dead and lost. In like manner, the conversion of a sinner and his return unto God is like one risen from the dead, and finding one that is lost. In his natural state, the sinner is destitute of spiritual life, dead in trespasses and sins ; dead under the sentence of the law ; no spiritual sense exercised, and no living unto God. He is lost to every thing that is good ;—lost to all virtue and honour ;—lost to his father's home ;—lost like a traveller from the right road ; and if mercy does not prevent, will be lost, irrecoverably lost, like a ship sunk in the ocean.

What a wonderful change is the conversion of a sinner ! No wonder that all heaven is filled with joy at such a glorious event. The Father is pleased to see the accomplishment of his eternal purpose ; the Son rejoices in the purchase of his agonies and death ; and the Spirit delights in the holy soul formed anew ; angels rejoice to see an heir of glory born, and ministers rejoice at the fruits of their labour.

The conduct of the elder brother on this occasion deserves our particular notice. Instead of rejoicing with the family, because his brother, who had spent his portion in a far country in riotous living, and had been given up for lost and dead, had now returned as a humble penitent, he murmured, was angry, and would not come in ; boasted of his perfect obedience, was dissatisfied with his father's conduct, and too proud to acknowledge the prodigal as his brother, “ this *thy* son.” What a striking picture this of the temper, spirit, and conduct of the proud and self-righteous Pharisees ! How forcible the argument to vindicate the conduct of the Saviour, in receiving sinners and eating with them for the purpose of leading them to repentance and salvation ! No wonder the people said, “ never man spake like this man.”

It has been observed, and that with the greatest propriety, "that there is not, perhaps, anywhere to be found a more beautiful and touching narrative than this. Every circumstance is tender and happily chosen; every word has a meaning; every image is beautiful; and the narrative closes just where it is fitted to make the deepest impression."

Before I dismiss the subject, I would suggest the idea that, besides vindicating his conduct in receiving sinners, even the chief, our Lord may have designed to foretell the conversion of the Gentiles, and the prejudices of the Jews as excited thereby. The younger son and his conduct may represent the Gentiles that had gone far from God, but were to be converted and adopted into God's family; and the conduct of the elder brother might represent the Pharisees, who taught that the Gentiles would have no part nor lot in the blessings of the Messiah. Nor can it be concealed, that, since the dispersion of the poor Jews, many professed Christians have not only hated and persecuted them; but when a poor prodigal from among them returned to his father with weeping and sorrow, they, like the elder brother, have murmured and looked upon him with suspicion and distrust. See this subject fully handled in my "Judah and Israel," part III. Never can I forget the impression made on my mind when reading the following sentiment, as one of the sayings of Luther, contained in the book, entitled Luther's Table Talk: "After a Jew has been baptized, it is the safest way to tie a mill-stone round his neck and cast him into the water where it is the deepest, lest he should apostatize." A few words by way of improvement.

1. The subject we have been contemplating recommends and justifies the most zealous efforts to promote

the conversion of sinners, and the most unbounded joy in their success. As in the mouth of two or three witnesses every truth is to be established, so is this sentiment confirmed by the three parables contained in this chapter. To seek and to save lost sinners, as the shepherd seeks the lost sheep, was the design of the eternal Son of God, in laying aside his glory, riches, and honour, and becoming a son of man, a man of sorrows and acquainted with grief, and dying an ignominious death on the accursed tree. To save sinners is the object of all the operations of the Holy Spirit; and for this purpose, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16.

2. Let the compassionate, kind, and merciful manner in which the prodigal was received by his father encourage the penitent returning sinner to hope for pardon and acceptance, from the God and Father of our Lord Jesus Christ. "If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. 7: 11. Consider the rich and plentiful provision of the new and everlasting covenant. 'There is bread enough in our father's house, and to spare. "And yet there is room." Room for the penitent, the back-slider, and even for the chief of sinners, and that without money and without price.

3. Let us guard against the beginning of sin. It is of a growing nature. It begins in the heart and proceeds to every department of life. The prodigal, while in his father's house, under the eye of restraint, sinned only in his heart, harbouring a dissatisfied and discontented spirit, and indulging the desire of liberty, falsely

so called, for sin is bondage ; but, when at a distance, he acted openly the part of a profligate, and by sad experience found that sin and misery are inseparable. O what an evil and bitter thing it is to sin against God. A life of sin brings on spiritual want and misery. It destroys the faculties ; benumbs the mind ; and hardens the heart ; it abuses the beneficence of God ; and is careless of him who gave us life, and of the consequences of its own acts ; and if it be not cancelled by the precious blood of the Son of God, the sinner will find that the wages of sin is death, death eternal : “ knowing therefore the terror of the Lord, we persuade men.” 2 Cor. 5 : 11.

This sermon is one of a course of Lectures on the Parables delivered by our blessed Saviour, and which the Author has preached many years ago to his Jewish brethren in London, and partially prepared for the press. Should his life be spared to return from his intended tour through the western states, and public patronage continued, he may publish them in the ensuing winter.

SERMON IV.

THE ADOPTION OF SONS.

PART I.

“ Now, I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world : but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.”
Gal. 4 : 1-7.

THE epistle to the Galatians was not addressed to a single church or city, but to the believers of a province in lesser Asia, called by the name of Galatia. In this province Paul's ministry was greatly blessed, and several churches had been formed : and their love and attachment to him was so great that they would have plucked out their own eyes for his good. Some Judaizing teachers tried to induce the Galatians to submit to the ceremonial law ; the apostle, hearing of it in prison at Rome, wrote this epistle to counteract the influence of these teachers, and showed, by a variety of arguments, that justification is by faith, without the work of the law. In the beginning of this chapter the apostle points out the superiority of the gospel dispensation over the Mosaic,

by comparing it with the superiority of a son over a servant, and the state of a person of full age over that of his minority.

The Jews, while under the Mosaic dispensation, were subject to the discipline of the ceremonial law, like children, who, while minors, are subject to guardians and governors. But in the fulness of time, marked out by the prophets, especially by Jacob, Daniel, and Haggai, Christ was born and made under the law, both moral and ceremonial; by submitting to the precepts, penalties, and curse of the former, he has redeemed and freed us from condemnation, and by obeying and fulfilling the ceremonial law, he abrogated it, and brought in a new dispensation, free from terror and bondage; and having returned to his Father's house, he sent the Holy Spirit, the Comforter, that had not been given generally before, by which Spirit's operation we are made the sons of God and adopted into his family, and draw nigh unto him with filial confidence, crying, Abba, Father.

Thus much may suffice as a brief explanation of the text. My design, in selecting this portion of Scripture, is, to call your attention to the subject of the *adoption of sons*; and I shall endeavour to describe its nature, properties, privileges, and duties. And may God the Holy Ghost enable each and all of the readers of this sermon to cry, Abba, Father.

I. The nature of adoption.

Adoption is the act of receiving a stranger into the family, and treating him as a natural child. This has been an ancient practice; especially on the part of those who had no children of their own. Pharaoh's daughter adopted Moses as her son, and Mordecai adopted Esther as his daughter." Ex. 2: 10. Esther 2: 7, 15. It pleased the Lord to adopt the seed of Abraham, the

twelve tribes of Jacob, as a nation, and calls them his son. "Out of Egypt have I called my son." Hosea 11 : 1. But the adoption spoken of in our text is that of individuals out of every nation, people, kindred, and tongue, adopted by Jehovah as his sons and daughters, to be trained up for glory and felicity to be enjoyed through the countless ages of eternity. We proceed to mention,

II. The properties of this adoption, which may be expressed in a few words, as the act of the blessed Trinity, changing the nature and relation of the sinner, to endure for ever. But we shall illustrate the subject by a few particulars.

1. The adoption of sons flows from the fountain of the eternal love of the Father. In the dispensation of the economy of grace, the act of adoption is ascribed to the Father, as the work of redemption is to the Son, and the work of regeneration and sanctification unto the Holy Ghost. The persons adopted are said to be chosen and predestinated by the Father. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1 : 4, 5. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God—beloved, now are we the sons of God." 1 John 3 : 1, 2. Next to the unparalleled love of God, in the gift of his Son, is that of his sovereign, free and unmerited love in the adoption of sinners. He is not moved by necessity, nor by any thing in the creature to bestow this high favour. We may all with shame adopt the language of Mephibosheth ; when David promised that he would take care

of him, and that he should eat bread at the king's table, he said, ' What is thy servant, that thou shouldest look upon such a dog as I am ?' 2 Sam. 9 : 8.

We are undeserving of such an honour and privilege ; by nature children of wrath and heirs of hell. That the immortal and unchangeable God, who has a Son partaker of His own Nature, an only begotten Son, who is the brightness of his Father's glory, and the express image of his person, should adopt—such a glorious being as God is—should adopt such creatures as we are, worms of the earth and sinful dust, to such an inheritance as heaven is, and make us meet for it, is stupendous and beyond expression. Nor is there any thing in the adopted above the non-adopted, to incline God to prefer them ; neither birth, nor beauty, nor parts, that should move him to act thus. When their condition was as wretched and miserable as that of a new-born infant, cast out into the open field, without an eye to pity or an arm to save, then God, passing by, said, Live ! It was a time of love indeed. Ezek. 16 : 1-6. We notice,

2. That the adoption of sons into God's family is procured by Jesus Christ the Mediator.

When the captain said to Paul, that he had procured the freedom of a Roman with a great sum, the apostle replied, " I was free-born." But we were neither free-born, nor had any means of procuring the liberty. It was Jesus Christ that obtained it for us with a great price, an infinite price, even his precious blood. " Ye know," says the apostle, " that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers ; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1 :

18, 19. And our text informs us, that in the “fulness of time God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”

By nature and practice, we are slaves to sin and Satan; but Christ has procured our liberty from the demands of divine justice, the curse of the law, and the power and dominion of sin and Satan. “Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.” John 8: 34-36. The glorious agency to convey this liberty to the soul, is the Holy Spirit. Hence it is said: “Where the Spirit of the Lord is, there is liberty;” 2 Cor. 3: 17; which leads us to notice another property of the adoption of sons, viz.

3. That it is produced by the divine power of the Holy Spirit. Man may adopt and change the *name* of the adopted, but he cannot change their nature, and communicate his own dispositions and qualities. He may be generous, and they may be selfish; he may be meek, and they may be severe. He may indeed instruct and admonish and exemplify his requisitions in his own life; but this is all. But God not only changes our state and condition, but our nature also. We are made “partakers of the divine nature;” 2 Pet. 1: 4; renewed in the image of God, in knowledge, righteousness, and true holiness. This is the peculiar work of the Holy Spirit, as appears from the following select passages: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

Tit. 3 : 5. " But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1 : 12, 13. " Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3 : 5. " As many as are led by the Spirit of God, they are the sons of God." " Now if any man have not the Spirit of Christ, he is none of his." Rom 8 : 9, 14. We notice further,

4. Adoption is a change of relation as well as of nature. The adopted sons and daughters of God are brought into a new family. By nature and by practice they are in the family of Satan and slaves to sin ; but, as soon as their nature is changed, they dislike their master and hate his work, and enlist under the banner of King Jesus ; like Paul, they say, " Lord, what wilt thou have me to do ?" God has now become their Father, and they have become his sons, and members of his family. His family consists of many children, each one, for holiness and happiness, illustrious ; all resembling what indeed they are, the children of a King ; if it be honourable to be the son of a king, how much more to be a son of God ? It is reported of Alexander, the great conqueror of the world, that he was saluted by the flattering oracle as the son of Jupiter ; but the believer, who overcomes the world in a more noble, spiritual way, is, by the true Oracle, the word of God, declared to be a son of God.

And as the new-born children have God for their Father, so also they are now related to all the excellent on the earth and in heaven. They are " no more strangers and foreigners, but fellow-citizens with the saints,

and of the household of God." Eph. 2 : 19. And in writing to the Hebrews, the same apostle says : "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12 : 22-24. We observe once more,

5. This new relation of God's children is unchangeable and eternal. A relation that never changes, never ceases. Whom the Lord loveth once as a child, he will love and delight in to the end ; "for the strength of Israel will not lie nor repent : for he is not a man, that he should repent." 1 Sam. 15 : 29. Once a child of God by regeneration and adoption, and a child of God for ever. "The servant abideth not in the house for ever, but the Son abideth ever." John. 8 : 35. A son by creation may be turned out as the fallen angels have been cast out of heaven, and our first parents driven from paradise ; yea, even a natural son may be sent away as Ishmael was, but God's adopted children shall never be cast out ; their safety rests upon the eternal covenant of grace, which is confirmed by the blood of the Son of God, and established upon oaths and promises. Ps. 89 : 26, 30, 33, 34. As their unworthiness did not prevent God from choosing them, so it will not cause him to cast them off. If they offend, as they too often do, he will correct them ; but he will neither cast them out of the family, nor suffer them to perish. "For we are confident," says the apostle, "of this very thing, that he who has began the good work will perform it until

the day of Jesus Christ." Phil 1 : 6. " For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8 : 38, 39. We proceed now to point out,

III. The privileges belonging to the adopted children of God. It has already been noticed, that God, for wise and holy reasons, selected the Jews, the posterity of Abraham, and adopted them as a peculiar nation. This no doubt was typical of the adoption of an innumerable company out of every nation to be the sons and daughters of God. All the privileges of a temporal nature which they were favoured with were typical of the spiritual privileges, temporal not excluded, which are to be enjoyed by the children of God. As Jehovah was not ashamed to call himself the God of the Hebrews, so he is not ashamed to be called the God and Father of his adopted children. Heb. 11 : 16. Rev. 21 : 7. And having Him as their Father, they are said to possess all things which are eminently and transcendentally in Him. They have a right to all the blessings which he designed with the purpose, and which have a tendency to make them completely happy. Luke 15 : 31. Nothing greater or better than this can be desired or enjoyed by those whom the Lord delighteth to honour. But let us specify a few particulars.

1. They receive a new name. The prophet Isaiah, speaking of the calling of the Gentiles, says : " They shall be called by a new name, which the mouth of the Lord shall name." Isa. 62 : 2. The Lord Jesus Christ promises a new name, which no man knoweth save him that receiveth it ; Rev. 2 : 17. 3 : 12 ; as the woman's

name is lost in that of her husband, so the name of the adopted is changed into that of Christ ; hence the disciples were called *Christians*. Acts 11 : 26. Their former name was “strangers and foreigners ;” their new name is “fellow-citizens with the saints, and of the household of God”

2. They are well provided for. Among men, alas ! it is too common that parents act worse than infidels, in not caring for their families ; but this awful charge shall never be brought against our heavenly Father. Perhaps there is not a sin more common, more unreasonable, more injurious, and more dishonouring to God, than the unbelief and distrust of his children for their daily supplies. Many who talk with great confidence of their interest in Christ and eternal happiness, yet do not trust God for the things that perish. How reasonable to hope, even if there were no other ground for hope, that God, who provides so suitably and plentifully for those creatures that perish, will never neglect his children, purchased by the blood of his Son, renewed by his Holy Spirit, and adopted into his family ; but will supply all their wants. Dear reader, let the following words of the blessed Jesus be your daily portion : “Take no thought for your life, what ye shall eat or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field how they grow ; they toil not, neither do they spin ; and yet I say unto you, that even Solomon in all his glory was not arrayed

like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6 : 25-33.

Besides all this we have many precious promises to encourage our expectations, such as "The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84: 11. 'The Lord has also made plentiful provision, for it has pleased the Father that in Christ should all fulness dwell, that out of it we may receive grace after grace. Hence the apostolic exhortation, "Cast all your care upon him, for he careth for you." 1 Pet. 5 : 7. Next to provision we notice,

3. Powerful protection.

God's children are liable to all the afflictions, troubles, and dangers of other men; but they are most in danger by their numerous, mighty, and vigilant enemies, and stand in need of divine protection; but they ought never to doubt the kind and seasonable interference of their heavenly Father in their behalf. He himself has implanted, in the very nature of man, a parental feeling and anxious desire to defend and protect their children from danger, and they make haste to deliver them when in trouble. Yea, even brutes have that natural feeling toward their offspring. Behold the hen, how she calls and gathers her chickens under her wings, when they are exposed to danger; and shall not the author of these

natural and amiable instincts protect his children? Yes, he can, will, and does protect, so that no real harm can befall them. Hence says the prophet, "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." 2 Chron. 16 : 9. David also says : " Lord, thou hast been our dwelling-place in all generations ;" Ps. 90 : 1 ; and Solomon has declared : " In the fear of the Lord is strong confidence, and his children shall have a place of refuge." Prov. 14 : 26. Yea, Satan himself has acknowledged that God does protect his children ; but he abuses it to lead them into temptation and presumption. " Hast not thou made a hedge about him, and about his house, and about all that he has on every side ?" Job 1 : 10.

The children of God may be shut up on every side, like the Israelites before the Red Sea, yet he will guide and protect them, as he did them, by a pillar of a cloud by day and a pillar of fire by night. How beautiful the description which Moses gave of the care of God over Israel. " The Lord's portion is his people ; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, takes them, bears them on her wings ; so the Lord alone did lead him, and there was no strange God with him." Deut. 32 : 9-12.

All the angels in heaven are employed as the attendants of his children. They have a charge to guard and keep us in all our ways ; and like soldiers they pitch their tents round about us. " The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34 : 7.

When Jacob was in danger of his brother Esau, who met him with a company of four hundred men, two hosts of angels appeared unto Jacob. Gen. 32 : 1, 2. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. 1 : 14. "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91 : 11, 12.

4. Education is another privilege, and it is not one of the least.

Never was the importance of education better understood than it is in our day. Formerly parents were so anxious to lay up a fortune for their children, that they thought it improper to pay for schooling. Hence, multitudes grew up and could neither read nor write. But blessed be God, it is not so now. Good king George the Third expressed a wish, that every child in his dominion might be able to read the Bible. Much has been done to teach the rising generation to read and to understand their Bible ; and to furnish them with a copy even gratuitously ; yet still there are too many that do not enjoy the privilege of education. But God's children shall all be taught, as was promised by the prophet. Isa. 54 : 13. And our Lord applied this prophecy to his time. John 6 : 45. And the apostle says, "Ye have an unction from the Holy One, and ye know all things." 1 John 2 : 20. This is the peculiar work of the Holy Spirit, the Spirit of illumination. Human education not unfrequently is abused in despising the ignorant ; but not so the education of God's children, for the first lesson the Spirit of God teaches them, is to know and feel their lost condition. 'This fills them with shame and clothes them with humility ; and instead of despising the

ignorant, they become teachers of righteousness, lights to shine in darkness. The word of God, the ordinances of his house, and the dispensations of his providence, whether prosperous or adverse, especially the latter, are the schools and means of instruction ; and make God's children wise unto salvation, useful in the world, and meet for glory. We now proceed to notice one of the greatest and best privileges of the children of God, viz.

5. Free access to their heavenly Father, and intimate communion with him. We have already noticed that, under the Mosaic dispensation, the worshippers were filled with terror, and approached with the fear of a servant or slave, under a consciousness of having offended and being liable to punishment. But under the new covenant, the dispensation of the gospel, the Holy Spirit that convinces of sin, of righteousness, and of judgment, and makes the sinner to tremble, acts also as a Comforter : he takes of the things of Christ and reveals them to the anxious soul, applies the precious peace-speaking blood of Christ to the heart, and cleanses the conscience from dead works to serve the living God. This enables the soul to draw nigh unto God as his reconciled Father in Christ, with filial confidence, crying, Abba, Father ; while the Spirit intercedes within them for the same blessings which Christ sues for in heaven, and with such prayers the Father is well pleased and will fully answer them.

Whatever their straits and difficulties may be, their heavenly Father holds forth his golden sceptre, invites them to come to him ; asks, " What is thy petition ? " and gives them ground to hope that it shall be granted, so far as it may redound to his glory and their good. And when so weak, feeble, and discouraged, as not to

be able to speak, the Spirit makes intercession within them with groanings that cannot be uttered. Under a sense of their manifold imperfections, and daily coming short of the glory of God, they are still encouraged to approach a throne of grace, for they have a friend at court, an advocate with the Father. "For if we say we have no sin, we deceive ourselves, and the truth is not in us; but if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 1: 8; 2: 1.

Never did a parent take so much delight in the innocent talk of his child, as God does in the prayers of his children, dictated by the Spirit of adoption, and presented by his dear Son, the High Priest of our profession. Parents do not always communicate to their children their purposes and designs, but there is an intimate communication between God and his adopted children. They make known to him all that is in their hearts, and he reveals to them his gracious mind and will. "The secret of the Lord is with them that fear him." Ps. 25: 14. Thus the blessed Jesus comforted his disciples just before he left them. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." John 15: 15. And John, the beloved disciple, says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1: 3. The apostle Paul also speaks of this high and inestimable privilege of "drawing nigh unto God with boldness by the blood of Jesus." Heb. 10: 19. The remaining part of the subject we shall reserve for the next sermon.

SERMON V.

THE ADOPTION OF SONS.

PART II.

“ But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ.” Gal. 4 : 4-7.

FROM this text we proposed, in the preceding sermon, to consider the nature, properties, and privileges of the adopted sons of God, and their obligations. Under the third head, their privileges, we have already shown that they receive a new name, are plentifully provided for, powerfully protected, usefully educated, and enjoy free access to their heavenly Father, and intimate communion with him. We now proceed to point out as another privilege,

6. That of fatherly correction.

However strange it may sound to call correction a privilege, yet, when qualified by the word fatherly, it is a blessing of the new covenant. That which God uses as a punishment to the wicked, he makes a blessing to his children. The prosperity of the former often prepares them for the misery to come ; while the afflictions of the latter make them meet for heaven. The rich man fared sumptuously, and received his good things in this world, but was tormented in hell ; while poor Lazarus, who was full of pain and misery here, was comforted in yonder world. There is a necessity for all the afflictions of God's children in this life, for the exercise of the graces of the Spirit, and to purify

their hearts from the world, from sin and self, as there is for the precious metal to be refined in the furnace, to free it from its dross, make it shine the brighter, and the more valuable. Hence, one of the stipulations of the new covenant reads thus : “ If his children forsake my law and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod, and their iniquity with stripes.” Ps. 89 : 30, 32. The apostle, in his epistle to the Hebrews, to encourage them to bear their afflictions patiently, says : “ Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he that the Father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but He for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.” Heb. 12 : 5–11.

Parents never chastise their children that they may have the pleasure of hearing them cry, but that they be convinced of having acted amiss, and be more cautious in future. Thus God never afflicts his children willingly, that is, because he has delight in seeing them in trouble and distress ; but for their profit, to promote their

present and future good. Whether the Lord gives to his children the cup of prosperity or of adversity, it flows from love, and is designed for their good. Augustine, in one of his addresses to God, says, "When thou dealest gently with me thou art my Father, and also when thou afflictest me thou art still my Father; thou usest me gently that I may not not fall from thee, thou afflictest me that I may not perish through softness and delicacy."

While God sees it necessary for the good of his children to correct them for their faults, yet his bowels of compassion yearn within him. No parent can feel such sympathy for the feeblest child, as God feels for his children in affliction while under the hand of correction. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103 : 13. We have a striking illustration of the compassion of our heavenly Father toward the penitent child, in the conduct of the father toward his prodigal son.

Parents may chastise their children when innocent of the charge, or, in the moment of anger and passion, their chastisement may be too severe; but when God chastises his children there is a real cause for it, and he chastises them no more than is necessary to produce the desired effect. Malachi 3 : 17; Isa. 49 : 15; Lam. 3 : 33. The last privilege I shall name, is,

7. A glorious inheritance in reserve.

When the believing Jews had lost their lot and portion in the land of promise, the apostle reminded them of their better inheritance in heaven. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. 1 Pet. 1 : 3, 4. As soon as a sinner is born in Zion he

has a title to the inheritance which is incorruptible. There are no circumstances without, nor principles within, that can either cause it to be defiled or corrupt. There will be no succession in this inheritance; the heirs live together with their heavenly Father for ever in the same kingdom. There will be no division in this inheritance. God promises us not, like Ahasuerus or King Herod, the half of the kingdom, but the whole to each and all of them. The enjoyment of the one will no more diminish the enjoyment of others than one man's enjoying the light of the sun prevents others from enjoying the same.

Jesus Christ, the head and forerunner of his people, has already taken possession of the inheritance for us, for the adopted children are heirs of God, and joint heirs with Christ. The very same inheritance which he enjoys we shall in our measure be admitted to, since we are to be glorified with him together. He will confer the same kingdom of glory as he has received from his Father for himself; for thus he prayed: "The glory which thou gave me I have given them—Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me." John 17: 22, 24. The beginning of this glory, or its first-fruits, we have now in the joy and peace of believing; but the full fruition is in reversion till we come of age. We proceed to point out,

IV. The obligations connected with adoption.

These obligations may be considered with respect,

1. To God our heavenly Father. Love to parents, delight in them, and fear of offending them, are the natural effects of parental affection and kindness, until these amiable dispositions meet with opposition from corruption within, and the snares and temptations without. Love begets love. "We love him because he first loved us." 1 John 4: 19. The love of God in

the adoption of such sinners as we are is astonishing, and should constrain us to every good word and work.

Love will show and manifest itself by obedience. God is our King and Lawgiver, and we owe him obedience ; and also because he is our Lord and Master, and we are his servants ; but the most reasonable and the most disinterested obedience is that of a child ; it flows from natural love and affection. Hence said our blessed Lord, " If ye love me keep my commandments." John 14 : 15. ' This is the only proper evidence of our love to God. ' The evidence we have that a child loves its parents, is when that child is willing without hesitation, gainsaying, or murmuring, to do *all* that the parent requires of him. Just such must be our obedience as an evidence of our love to God. It must lead us to do all his will, to deny ourselves, to take up our cross, and to follow him through evil report as well as through good report. ' To honour our parents is the first commandment with promise. " If then I be a father," says Jehovah, " where is my honour ? " Children are very apt to imitate their parents. Hence the apostolic exhortation : " Be ye therefore followers of God, as dear children." Eph. 5 : 1. 1 John 2 : 6. Our next obligation is,

2. Toward the Lord Jesus Christ, as the elder brother in the family.

As it is our bounden duty to love, honour, and obey our heavenly Father, who has predestinated and chosen us to the adoption of sons, so also we are under equal obligations to the blessed Jesus, as the procuring cause of our adoption. For it is evident, from our text, that unless he had become incarnate, we should never have been adopted as sons ; had he not assumed our nature, we should never have been made partakers of the divine nature ; had he not obeyed the law, and endured its curse, we should have been treated as criminals and

not as sons ; had he not obtained the Holy Spirit, we could never have realized the privileges of the children of God. And let us not forget that we are under like obligations to the Holy Spirit, by whose divine agency we have been quickened, renewed, and sanctified, and sealed unto the day of redemption.

3. We owe some duties also to the whole household of God. Children of the same family naturally love each other ; and if at any time they fall out, or give offence to each other, it is only for a moment, and they are ready to forgive and to forget. How important Joseph's advice to his brethren : See that ye fall not out by the way. " Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133 : 1. It is an exceedingly pleasing and profitable sight to see the people of God living together in peace, harmony, and love, while their divisions, disagreements, and unchristianlike conduct are a stumbling-block to the weak Christian, and furnish a pretext to the wordling for neglecting religion altogether. I hasten to close by way of improvement.

1. The subject we have been considering shows a striking likeness between Christ and his people. They are predestinated to be conformed to his image, that he might be the first-born among many brethren. In all things indeed he has the pre-eminence. He is the Son of God in an unrivalled sense, but they also are sons. He had indeed the Spirit without measure, but they have it in degree. It is the same Spirit that resides in both. " Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." This conformity extends to their future condition, as well as their present character. " When he who is their life shall appear, they also shall appear with him in glory. Col. 3 : 4. As they now bear the image of the heavenly, in having in

them the mind that was in him, so they will hereafter corporeally resemble him. "For he shall change their vile body, that it may be fashioned like unto his own glorious body; it does not yet appear what we shall be, but this we know, that when he shall appear we shall be like him, for we shall see him as he is."

2. With the beloved disciple, let us admire the love of God in the adoption of sons. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God—beloved, now are we the sons of God." 1 John 3: 1, 2. How infinitely great the difference between the adopter and the adopted! Jehovah, the eternal, self-existent, and independently glorious and blessed God, to adopt such worms of the earth, yea, sinful and guilty rebels; to adopt them to such glorious and blessed privileges! What condescension! how free and sovereign the love! "Lord, what is man, that thou art mindful of him? or the son of man, that thou visitest him?" Heb. 2: 6.

Men adopt generally from necessity, because they have no offspring, but God adopts from the infinite goodness of his nature. Rom. 8: 29. Eph. 1: 4, 5. God was under no obligation of doing this; for if he designed to manifest his glory to any creatures, he had the holy angels; yea, his own Son, who had all the perfections of the divine nature, was infinitely the object of his delight, and in all respects fitted to be as he is styled, the heir of all things. Heb. 1: 2. Men generally adopt those of equal rank; but here God adopts sinners, infinitely beneath him, but through the incarnation of the Son of God, our nature is exalted to honour above that of angels. By his obedience and satisfaction he procured our adoption and all other privileges. Gal. 4: 4, 5. Men cannot change the nature of those whom they adopt, but God does. He not only changes their rela-

tion from enemies to sons, but changes their nature also, and renders them fit to be his sons. Men cannot always bestow an inheritance; but God has prepared for his adopted children an "inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in heaven." 1 Pet. 1 : 4. In the last place let us notice,

3. The unspeakable happiness of God's adopted children.

The happiness of a child of God is far more above that of the wicked than that of a king above a slave; though in external things the sinner may have the advantage over the believer. How different their state from what it was before their adoption! How many and great the privileges they enjoy already, and what a glorious state it leads to! True, we know but little about our future felicity, "for it does not yet appear what we shall be." 1 John 3 : 2. We see only through a glass darkly; we can form no idea of spiritual and glorified bodies—we cannot imagine how extensive will be the capacities of the soul—we have very faint conceptions of perfect holiness and perfect happiness; yet there are some things revealed. We shall see Christ no more by faith, but with our bodily eyes; not veiled, but in all his glory, and we shall resemble him in all his imitable perfections, "for we shall see him as he is."

With the greatest propriety we may apply to the adopted children of God the high eulogy Moses pronounced on the people of Israel, just before he departed from them. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Deut. 33 : 29.

"Not unto us, O Lord, not unto us, but unto thy name give glory." Ps. 115 : 1.

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